

# THE FIELD AFAR

THE MAGAZINE OF MARYKNOLL



OCTOBER  
1937

## A LIST OF CATHOLIC SCHOOLS

### Schools for Boys—

University of Dayton, **Dayton, Ohio**  
 Mt. St. Mary's College & Eccl. Sem., **Emmitsburg, Md.**  
 Holy Cross College, **Worcester, Mass.**  
 St. Michael's College, **Winooski Park, Vt.**  
 St. Aloysius Academy for Boys, **West Chester, Pa.**

### Colleges and Academies for Girls—

Trinity College, **Washington, D. C.**  
 St. Xavier College, **4928 Xavier Pk., Chicago, Ill.**  
 Barat College & Academy of Sacred Heart,  
**Lake Forest, Ill.**

Rosary College, **River Forest, Ill.**  
 College of Notre Dame of Maryland, **Baltimore, Md.**  
 St. Joseph's College, **Emmitsburg, Md.**  
 Maryville College,

**Meramec St. & Nebraska Ave., St. Louis, Mo.**  
 Mt. St. Mary's College, **Hooksett, N. H.**  
 Georgian Court College, **Lakewood, N. J.**  
 The College of St. Rose, **Albany, N. Y.**  
 College of Mt. St. Vincent-on-Hudson, **N. Y. C.**  
 Marymount College & School,  
**Tarrytown-on-Hudson, N. Y.**

Seton Hill College, **Greensburg, Pa.**  
 Rosemont College, **Rosemont, Pa.**  
 Academy of Our Lady of Mercy, **Milford, Conn.**  
 Junior College and Academy of the Immaculate  
 Conception, **Oldenburg, Indiana**  
 Notre Dame of Maryland High School, **Baltimore, Md.**  
 Marycliff Academy, **Arlington Heights, Mass.**  
 Mt. St. Joseph Academy, **Brighton, Mass.**  
 Academy of the Sacred Heart, **Fall River, Mass.**  
 Jeanne d'Arc Academy, **Milton, Mass.**  
 Academy of the Visitation,

**5448 Cabanne Ave., St. Louis, Mo.**  
 Saint Vincent Academy,  
**226 W. Market St., Newark, N. J.**  
 Academy of St. Joseph, **Brentwood, N. Y.**  
 St. Clare's School,

**Hastings-on-Hudson, Mount Hope, N. Y.**  
 Academy of the Holy Child Jesus,  
**630 Riverside Drive, N. Y. C.**  
 Academy of The Holy Child, **Suffern, N. Y.**  
 Our Lady of Mercy Academy,  
**Syosset, Long Island, N. Y.**  
 Mater Misericordiae Academy, **Merion (Phila.), Pa.**  
 Villa Maria Convent, **Montreal, Quebec, Canada**  
 St.-Ann-on-the-Lake Academy, **West Palm Beach, Fla.**

### Schools of Nursing—

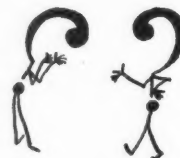
St. Camillus School of Training,  
**Gull Road, Kalamazoo, Mich.**  
 Santa Rosa Infirmary, School of Nursing,  
**San Antonio, Tex.**

### NOTRE DAME OF MARYLAND

**CHARLES STREET :: BALTIMORE**  
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### All WHATS and WHYS on Missions banished for life by Maryknoll Pamphlets



Mr. Why: "Oh dearie me, Mr. What,  
 we are banished!"

Mr. What: "My dear Mr. Why! I fear  
 we are slain!"

*Cheers from all Mission rooters.*

## Maryknoll Pamphlets

*5c each; \$4.00 a hundred*

Christ in China  
 Christ in Korea  
 Christ in the Philippines  
 42 Days Among Chinese Outlaws  
 Father Burns Among Manchu Bandits  
 10,000 Questions About China  
 The Case for Catholic China  
 Chinese Apostles  
 Maryknoll Among Chinese Lepers  
 Marriage in Manchu-Land  
 Missions, Medicine and Maryknoll  
 Native Sisters in the Orient  
 Schools in China  
 The Chinese Seminarian  
 Ah Hoy, His Brother . . . His Boat  
 Maryknoll on the March  
 Novena to St. Francis Xavier  
 Secrets of Chinatown  
 Shall I Be a Maryknoll Sister?  
 Shall I Be a Maryknoller?  
 The Maryknoll Story

*Address orders to: The Maryknoll Fathers,*

*Maryknoll, N. Y.*

# MARYKNOLL

An American foundation for foreign missions which includes two distinct Societies, one for priests and Brothers, and one for Sisters.

## The Maryknoll Fathers

The Catholic Foreign Mission Society of America Inc. (legal title)

Most Rev. James Edward Walsh, M.M.,  
Superior General

Established by action of the United States Hierarchy, assembled at Washington, April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

"Maryknoll," in honor of the Queen of Apostles, has become the popular designation of the Society.

Object—to train Catholic missionaries for the heathen, and to assist them in their labors in the mission fields assigned to the Society by the Holy See, with the ultimate aim to develop a native clergy in lands now pagan.

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## MISSIONS OF THE MARYKNOLL FATHERS

See section, "The Month with the Missioners."

## The Maryknoll Sisters

See Sisters' page for directory.

# THE FIELD AFAR—The Magazine of Maryknoll

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A Chinese Version of "Little Miss Muffett"

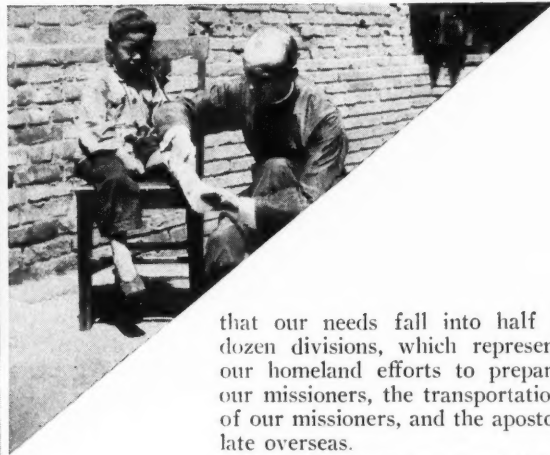
# THE FIELD AFAR

## THE MAGAZINE OF MARYKNOLL

October, 1937



Young and old at Brother Benedict's mercy.



## "God is Charity"

that our needs fall into half a dozen divisions, which represent our homeland efforts to prepare our missionaries, the transportation of our missionaries, and the apostolate overseas.

How do we take care of these needs?

*In the first place*, there is the general fund, made up of "stringless gifts," unattached sacrifice offerings particularly precious because they may be used to pay bills where the need is most urgent.

*Secondly*, there are gifts received for the support of our student candidates. These consist of \$300 for the year's care of a student or \$6,000 for a bursary, the interest of which at five per cent provides the \$300 in perpetuity.

*Thirdly*, there is equipment and transportation of our missionaries, secured through our Departure Appeal, which seeks to obtain the \$500 needed for each outgoing missionary.

*Fourthly*, there is the support of our missionaries and other members of the Society. We try to supply this need through our

sponsors, friends who care for 30, 20, 10, 5, or for even one day monthly—at \$1.00 a day. At present, our sponsor needs are \$222 a day, which is \$6,660 a month or \$81,030 a year.

*Fifthly*, there are the funds required for our mission churches and native clergy. For the erection of our churches and chapels we need sums ranging from \$500 to \$5,000, according to the size, and mission rectories run from \$500 to \$2,500 for all except large city stations.

For our native seminarians, besides the erection of seminary buildings we seek support for each at \$100 a year, or burses of \$1,500 which provides a sum annually in perpetuity. At

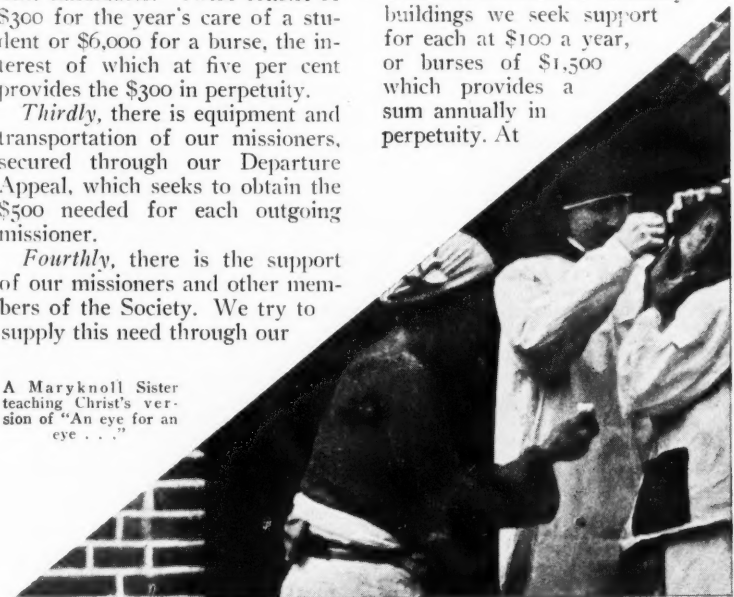


If you like to browse through the Scriptures, you have no doubt run across these words in one of St. John's epistles: "God is charity; and he that abideth in charity abideth in God, and God in him."

We have something to say on these words today, for they have double-barreled application to a portion of Maryknoll's work. They apply in a general way to all our work, for we feel sure that a friend who with the proper dispositions aids any angle of it "abideth in charity." To a special phase, however, the words apply a second time: namely, to those activities of our missionaries which represent fraternal charity in the popularly accepted sense of caring for the suffering and needy—the lepers, the orphans, the blind, the sick, the hungry, the maimed, the aged, the homeless, the abandoned.

We have explained in times past

A Maryknoll Sister teaching Christ's version of "An eye for an eye . . ."



"FOR I WAS HUNGRY, AND YOU GAVE ME TO EAT . . ." —ST. MATTHEW xxv, 35.



present, Maryknoll missions have about 300 native seminarians.

*Sixthly*, there are needs for the direct work of conversion. These consist of catechist support at \$15 monthly, funds for the maintenance of the catechumenates, and sundry other expenses connected with the task of caring for candidates from the day they declare their desire to be Christians until they are baptized.

*Seventhly*, there are the needs of our mission schools. The ordi-

Above: The aged, the blind, the halt, and the lame, with their Maryknoll Father.

Below: Hungry orphans at home in one of Maryknoll's orphanages.

nary school building costs from \$500 to \$5,000; the Chinese teachers cost from \$15 to \$50 each per month. The more important schools are, in some cases, supervised by Maryknoll Sisters, for whom convents and means of sustenance are required. Maryknoll missions have at present over 180 schools.



*Eighthly*, there is the charitable work, regarding which we wish to say a special word today.

Years ago, Maryknoll had what it called a *Medical Mission Apostolate*, the members of which contributed several dollars yearly for care of the sick in Maryknoll fields. This organization did not endure. Since then, gifts for leper work, for care of the orphans and the aged, for the rescue of abandoned babes have not ceased. But, for the most part, this giving has not been steady; and it is frequently designated for very precise forms of charity. It has often found us embarrassed in the possession of money for one charity while our urgent need was for means to care for another. Thus, we have found ourselves with a few dollars for lepers when our missionaries were crying for funds for dispensaries or for food for homeless flood victims.

We ask our Maryknoll friends to continue to make their offerings for our orphans, our blind, our lepers, our sick, according as they see fit. If for some special reason they desire to specify a charitable activity of some missionary with whom they are acquainted, we shall respect their wishes to the letter. Besides such offerings, however, we shall welcome gifts for our charities in general to be employed for all the charitable needs of our 174 missionaries.

"AS LONG AS YOU DID IT TO ONE OF THESE MY LEAST

Thus we call your attention to the Maryknoll Mission Charities.

Our Maryknoll charities require buildings of various types—asylums for lepers, orphans, blind, crippled, aged, abandoned, dispensaries and hospitals for the sick, convents for the Sisters engaged in charitable work, shelters for the lay helpers. Usually, these needs will be sought by special appeals.

It is the daily care of the needy and suffering which we call to your particular attention. We find in our Maryknoll missions that, ordinarily, one dime provides for one needy person for one day, and that the most diminutive unit of charitable activity in the smallest resident station requires caring for approximately ten persons daily, that is, that our smallest stations need a dollar a day to win souls through charity.

The work in our larger stations represents a multiplication of this dollar unit. In some districts, there is special emphasis on dispensary work; sometimes, the missionaries give particular care to their orphan asylum or their old folks' home. There are also special institutions of charity such as our Ngai Moon Leper Asylum and the Toi Shaan Hospital.

All, however, have the same goal—to open hearts through Christ-like love, compassion, tireless devotion. Through them, non-Christians discover Christ's teaching of charity; and from this lesson they are prompted to seek Him. Charity leads to Faith.

### "God is Charity"

Have you a dime today to care for one needy person?

Write for a Charity Dime Card and aid: a leper, an orphan, a blind person, a sick person, an aged person, an abandoned babe, a hungry person, a cripple, a homeless person, and an insane person.

Address: The Maryknoll Fathers,  
Maryknoll, N. Y.

To make the co-operation of our friends in aiding Maryknoll charitable activities easy, we have prepared a new Charity Dime Card, which has place for ten dimes. We shall gladly supply you with a number of these cards.

Certainly, fraternal charity practiced in the form of the corporal works of mercy represents a language which all men understand. In the words of Pope—

*"In faith and hope  
the world will  
disagree*

*But all mankind's  
concern is charity."*

All men, however, have not the supernatural charity of the Catholic, who loves his neighbors and cares for them, not solely for the neighbors' sake, but because God is in his neighbors or in order that God may be in them. The Catholic's doctrine is that of St. John, "Dearly beloved, let us love one another: for charity is of God ... God is charity."



A candidate for all the corporal works of mercy.

BRETHREN, YOU DID IT TO ME." —ST. MATTHEW xxv, 40.

## Sisters Ahoy!

"Sancian Island finds two among a boatload of canaries, doves and ducklings," writes Father Cairns, of Worcester, Mass.



Left: Sisters Monica Marie and Candida Maria caught having a "bite" en route to one of Sancian Island's villages.

Below: Sister Monica Marie with the contestants in Sancian's first baby show.



FEW moons ago, there came to Sancian Island where St. Francis Xavier died a boatload of canaries, doves and ducklings. In among them was a pair of Maryknoll Sisters.

I told the new missionary arrivals that my Robinson Crusoe five years on the island had ended; and Sister replied: "Yes, Father, now you have two Fridays."

My main concern is to fix the Sisters

as comfortably as possible in the poor Chinese house which they abuse with the name *Convent*. It is low-roofed, attracting the terrific heat in the tropical summer; during the rainy season, the house has had a foot of water on the ground floor. I have had the house covered with a hired matshed which costs thirty Chinese dollars a month, and a stone trench is being built around the *Convent* to lead torrential rain waters to the ocean. The contract for the trench and the digging of a well demands two hundred and ten Chinese

dollars. Although I am a Scot, I throw every piece of spare cash I can get hold of into the ditch or the well.

The Sancian personnel increased by two hundred per cent is an event worthy of notice. The pastor is delighted to have the Sisters here to try and win the souls of the women and girls of Xavier's Isle. Now we number three, each born in a different country: a Portuguese, an American, and a Scot. The three nationalities are under the one Maryknoll Banner and one Standard of the Cross as we try to win more souls for Jesus Christ.

Sister Candida Maria Basto is from Hong Kong. She speaks Chinese fluently. Being a musician of ability, she has taken over Sancian's organist duties and is now half the choir. The other half, Sister Monica Marie Boyle, of Pottsville, Penna., is a trained nurse. She is a valuable addition to the Sancian personnel, because we hope by scientific medical work to win the hardened Sancian-ites.

Visiting the villages, the Sisters are already making contacts with the women and girls. The Sisters feel, as I do, that it is a privilege of the highest order to be selected to work on Xavier's Isle.



A GOOD CATHOLIC CANNOT STAND IDLY BY AND SEE SOULS PERISH



## The Mounting Stream in Kwangsi

Very Rev. Thomas V. Kiernan, Assistant General—until 1936  
missioner in Wuchow, South China—comments on the re-  
markable growth of that mission.



DECADE ago, Monsignor Meyer was given charge of a new region comprising some dozen counties in southeastern Kwangsi. This Province had the reputation for centuries of being the most backward in China; it ranked second only to Tibet for its unrelenting resistance to the missionary. Of the two parish centers then in that area, the Monsignor found one closed for lack of priests and prospects. In the other, there was a nucleus of Catholics, converted by the French Missioners, numbering around 200 souls—very few of whom were women.

One other Maryknoll priest was given Monsignor Meyer, and year by year, the Mother Knoll sent two or three recruits into this salient. Three years after the Monsignor's arrival, new converts commenced to grow in number.

Despite obstacles, progress has been marvelous; but even progress has its price. Chapels, schools, catechists, dispensaries, and various other needs make demands which cannot be met locally. The Western world has been groaning, these last few years, from the depression; the Oriental world knows little of anything other than depression. This is well illustrated by a story told by a

Maryknoll priest of the Wuchow Mission.

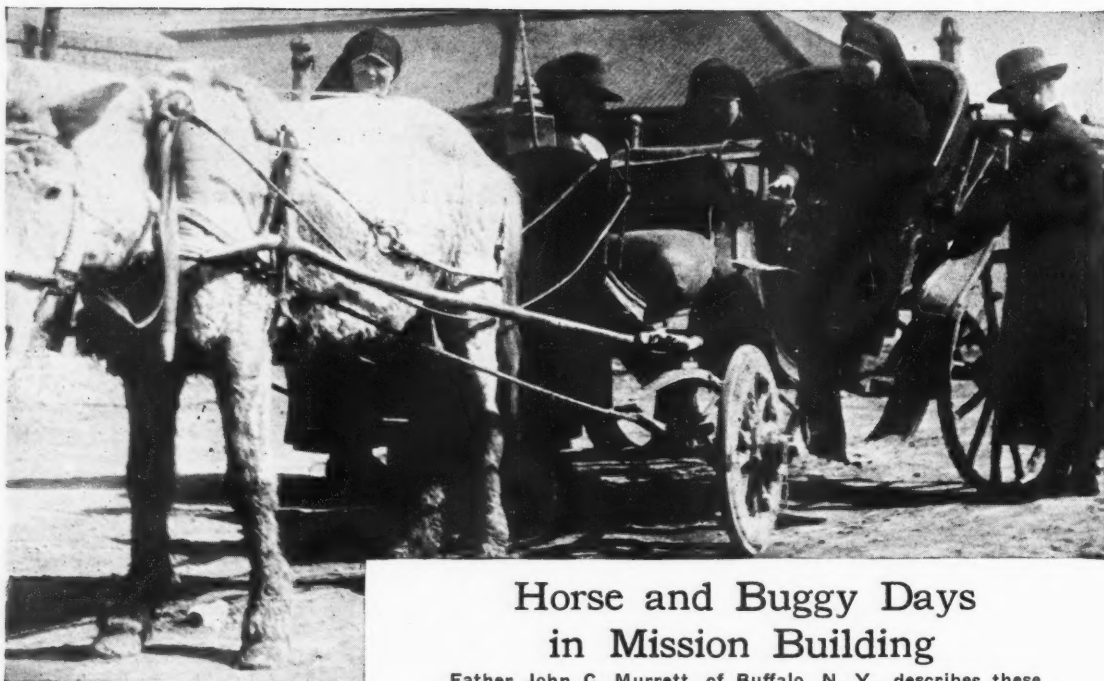
After supper one evening, while on one of his visitations, the missionary was sitting around with a score of new converts. He answered for the *millionth* time the questions put to him about the wonders of America. That evening after night prayers, he preached on "Heaven" and, later, secretly congratulated himself on the eloquent picture he had painted of the eternal reward of the righteous. Before retiring, he lin-

gered with several old men for the final pipe of the evening and heard them commenting on his sermon. An argument had arisen: Said a patriarch, "Father, this fellow here has been trying to tell me that the Heaven you described in tonight's sermon is a different and better place than America. I told him I didn't believe there could possibly be two such grand places, and was sure that America and Heaven were one and the same place. Isn't that so, Father?"



Rev. William F. Schulz conducting an examination in Catechism and receiving some "revelations."

WITHOUT UTTERING A SAVING PRAYER OR EXTENDING A HELPING HAND.



## Horse and Buggy Days in Mission Building

Father John C. Murrett, of Buffalo, N. Y., describes these pioneer days at the Chinese mission in Dairen.



WHILE in Dairen I called on Father Leo Hewitt who is pastor of the Chinese mission in that city. You should see the place in which he lives!

Father Hewitt rents two old factory buildings in a smoky, noisy district, because he can't afford to build a church. Part of one of the buildings serves as church with Father Leo's living quarters in the rear. The other building contains a large meeting room for the Christians (it would make a nice barn!), schoolrooms and dormitories, and a convent where two Maryknoll Sisters live with three Chinese novices. There are about thirty boys in one school, most of them boarders, and about sixteen girls in the other. They all sleep and eat at the mission. The boarding pupils are supposed to pay about two dollars, local currency, a month; but only a few of them are able to pay anything at all. The school is a large item of expense, but it is a real necessity. The parents put their children out to work when

they are quite young. After that, the children have little contact with the Church. The school at least keeps them together while they are studying the catechism and learning their prayers. It also gives them an opportunity to frequent the Sacraments and attend daily Mass. All of which counts for much in their future drab lives.

You may wonder why Father Hewitt doesn't move out of the boiler factory and get into decent quarters. He's doing a lot of wondering about it, too. Sometime ago, he heard that a more

commodious building in a quiet neighborhood was going to be sold. It was only \$15,000 and would have served splendidly, but Father Leo couldn't buy even the northwest corner of the roof.

When I saw Father Hewitt's fine work hampered by lack of room, and this from lack of funds, I set to thinking and decided to do my bit for this poor mission still in the horse and buggy stage. I'm hoping that FIELD AFAR subscribers may have some old family plate that they can sell for the benefit of Father Leo's mission.



Father Leo W. Hewitt, pastor of Dairen's "Boiler Factory" Mission.

WHATEVER THE MISSIONER RECEIVES HE GIVES TO THE POOR

## Ah Chai, Whom The Policeman Left

Fathers Sweeney and Connors send us another leper tale with its beauty and pathos.



WHEN first we met Ah Chai, she was a little tot about eight or nine years of age. She was being pushed along by a policeman to the gate of our asylum and followed by a motley crowd of youngsters. That was the only time we saw her cry. She was barefoot and carried all her belongings—an old cotton coat and pantaloons, a bowl and chopsticks—bound up in a ragged cloth. At first glance,



there was no sign of leprosy on her except a partially deformed hand and forearm. Later, leprosy became quite apparent, but her face was never marked. She had been observed, desperate with hunger, wandering aimlessly around the big town of Sun Wui. When some people took enough interest to make inquiries, she knew no better than to tell them that she was a leper taken far from home and abandoned.

There was a natural charm about the little one that could probably come only from the hand of God. And there was something about her reminiscent of St. Agnes, or one of those children in the history of the early Church, who at the age of innocence had the composure and strength in pain of the strongest

Children at Maryknoll's Leper Asylum in South China.

soldier. We have seen Ah Chai suffer with severe burns, go through a raging fever, and never utter a whimper.

As soon as it was decided on a fairly certain diagnosis of leprosy to keep her in the colony, the older women received her with the greatest kindness. The head leper nurse became her guardian.

Ah Chai was a normal little lass; and yet, there was something excellent about her that even the most knocked-about beggars and cold-blooded characters among the lepers recognized. In

**"I was homeless and you took me in."**

*An asylum for destitute, aged fathers and mothers in the Orient, would establish an appropriate memorial to your own beloved parents. Write us.*



fact, it was only at her funeral that we began to think of the child as a saint; and it was the lepers who gave us the thought.

She died of leukemia, for which there would be little hope of cure in even the finest hospitals. She passed away with the same gentle equanimity that she showed in everything. We felt the loss of Ah Chai keenly, but we were surprised at how the lepers, so used to disease and death, sorrowed at her passing. Never were so many tears shed in the colony. This was the only time we have had a complete turn-out for a funeral.

The Little Flower of Lisieux was reared in a holy household breathing from infancy the purest air of Catholicism; but the Little Flower of Sun Wui grew up in a pagan atmosphere, and of all places in the world, she bloomed in a leper colony among men and women, many of whom come from the gutters of China. But every woman among them shed a tear, and every man reverently bowed his head when God plucked the rose.

**FOR CHRIST, WHILE HE REMAINS FOREVER POOR WITH CHRIST.**

# THE BLUE ROSARY

FATHER Winthrop was always glad when Tuesday came, because Tuesday usually brought mail from America to Manchukuo. This morning, he had heard the Japanese postman at the door saying to the house-boy: "Three *sen* due on this package"; and the missionary knew it must be something from the States. He set aside the bills and advertisements which came with other letters, and because he was a string saver he began carefully to untie the knotted little package on which postage was due. It was a plain little box, in which spools of cotton had originally been packed; but now, it was swathed in tissue paper. Lying at the bottom was only one article, a child's rosary of blue glass beads with a very good crucifix attached. A card bore the indubitable writing of a Sister: "For some little girl in your mission." The priest was still holding the tiny rosary in his hand, some minutes later, when he went over to the school.

Haru-ko was waiting for him at the door, shyly tugging at her kimono sleeve. "Father."

"Yes, little Spring-flower. What are you going to giggle about this morning?"

But there was no giggle: "Father, my mother won't let me be baptized. I have studied the catechism all through the summer, and we are to be examined today. If I pass the examination will you give me a rosary?"

Father Winthrop felt the cross of the rosary in his hand almost pierce the flesh at that moment. "Why, yes," he said. "And to help you pass the examination I'll give you the rosary, now." He held out the little blue rosary with its splendid cross.

"Oh, how beautiful! And look at poor Jesus! How He must have suffered—and all for me. Do you think I might suffer sometime for Him, to show Him that I love Him too?"

"Why, you little tike! He knows you love Him. He'll take care of you

A true story of Japan

by

Rev. John C. Murrett, M.M.

—now, you mustn't worry any more. Say your rosary every day and ask Blessed Mother to help you."

"Oh, I'll never part with it. It's the most expensively beautiful rosary I've ever seen."

Father Winthrop was stirred by the little girl's words, but a new thrill came to him during the examination that morning when it was only Haru-ko who could answer his question: "Suppose a little boy or girl wanted to be a Catholic, but he could not be baptized. What about that?"

"He could have Baptism of desire," answered the little miss. "And if he died, he would surely go to heaven with Jesus and Blessed Mother."

Busy with the opening of school in early October, the priest did not see the children during the week, so he had not missed Haru-ko. It was only when he was called to the office and told that Haru-ko's mother was there that he realized he had not seen the child since examination day.

Father Winthrop was surprised at the woman he found waiting. Fear and anxiety were written on her features. Certainly, she was very much agitated; for, without the usual ceremonial bow and greeting, she began as soon as the priest entered the room: "I want more little glass beads with wires joining them, and Cross."

It was a strange tale she unfolded: The day of examination occasioned an encounter between mother and daughter. The subject was Baptism. Haru-ko was insistent, but obedient when told it was impossible. That night, she became very ill and was hurried to the hospital. Every day, the Buddhist bonze was at her bedside, beating his little drum and droning out his incantations; but Haru-ko could not be roused. She

kept her right hand clutched tightly and would not even allow the nurse to wash it. One night, while Haru-ko slept the bonze removed the rosary from her right hand and went off with it. When Haru-ko awoke in the morning she was distracted with grief. The doctor came, saw the mounting fever, the relapse, and ordered the mother to get what the child wanted if she wished to save her daughter's life.

"And so," the mother concluded fearfully, "you must give me another for her. I will pay you any price, but give me one quickly. It is the only thing that will save my Haru-ko's life."

Father Winthrop had no other blue rosary, but he had one which the boys of the Korean mission had made for his own mother and which he had hoped to send her for her birthday. It was a big sacrifice for Father Winthrop, who had little of this world's goods, but he made it lovingly.

"Haru-ko's soul is as white as these beads," he said handing the rosary to her mother. "Don't let anything tarnish it."

"Father," said the house-boy, "there is a surprise for you in the office. Come see." Father Winthrop smiled to himself: I suppose he's washed one window; or maybe—no, it couldn't be that—he's brushed down those cobwebs. But the good priest was truly surprised, for standing there, a bent, frail, white, little old-woman of a girl was Haru-ko.

"Why, Haru-ko, you are all better again."

"Yes, Father. I came home yesterday."

The child had aged terribly and spoke in a voice which frightened the priest.

"Now," he said, stroking her hair, "you must try to get good and strong. Don't go back to school for a while, but sit out in this good October sun and get plenty of fresh air. You need to get those Manchurian roses back into your cheeks."

Haru-ko smiled and then held open

YOU RECEIVED THE FAITH AS A FREE GIFT FROM GOD; SHARE

her little hand: "See, I still have the beautiful rosary. But I shall never forget the blue rosary. I pretend that this is the blue one, but that it has turned white with the autumn. Father, my mother will take me to Japan tomorrow morning. She says that I shall grow stronger in my native place. Father, please don't worry about me; I shall always keep my rosary, and there are many things I shall never forget. Please pray for me."

There was no mention of Baptism, but both knew the other's thoughts and both were well satisfied to wait a little longer.

On the last Sunday of October, the Rosary procession was wending its way from the church to the grotto of Our Lady of Lourdes in the convent garden when Father Winthrop saw Haru-ko's mother standing off in the distance, watching intently. As soon as he could, after Benediction, he hurried to the corner of the garden where he found the lady still waiting.

"Haru-ko is dead!" That was all she said.

Haru-ko's mother and her spiritual Father stood with bowed heads for a few moments, and then the grief-stricken mother unwrapped a delicate piece of silk cloth and showed Father Winthrop two rosaries—a white one and the precious blue beads. When they had arrived at their native place in Japan Haru-ko had asked if there was a Catholic church in the tiny hamlet and seemed disappointed that the nearest one was twenty miles away. The following morning, she did not get up. She seemed to have no pain, but was very white and very still. That night, she called to her mother asking for Baptism. The poor woman was puzzled; she didn't know what to do. Haru-ko explained that she must pour some water on her head and say some words—that was all. She went to get the water, but when her relatives heard what she was about to do they warned her that the cold water would only increase the child's fever. Debating, they delayed, and when they reached Haru-ko's bedside it was to find her almost unconscious. She was pressing the cross of her white rosary to her lips and the mother heard only one word—a word that sounded like *desire*, but she could

make no sense of it. Next day, the child's body was cremated, according to the custom of Japan. The ashes were returned to the family, and there, amid the ashes was the white rosary, unharmed.

"And the blue one?" asked the priest, quietly.

"The bonze came to my house, today. He told me the blue one had some kind of devil in it. He had taken it from

Haru-ko's hand when she was sick and kept it, but he has been in trouble ever since because of it."

Father Winthrop took the white rosary and said: "You keep the blue one. It is not bad; it is very good, and it will help you."

"It will help me?" she asked. Then bowing low she added: "Oh, yes, I know. Some day, it will help me to find the way to my Haru-ko."



"Father, my mother won't let me be baptized. I have studied the catechism all summer, and we are to be examined today. If I pass the examination, will you give me a rosary?"

**IT WITH OTHERS AND IN THE GIVING YOU WILL RECEIVE THE MORE.**

## "X MARKS THE SPOT"

Boy campers of Maryknoll-in-Korea have the envious experience of uncovering buried treasure on a hill outside Peng Yang. Father Joseph Connors, of Pittsfield, Mass., is our chronicler.



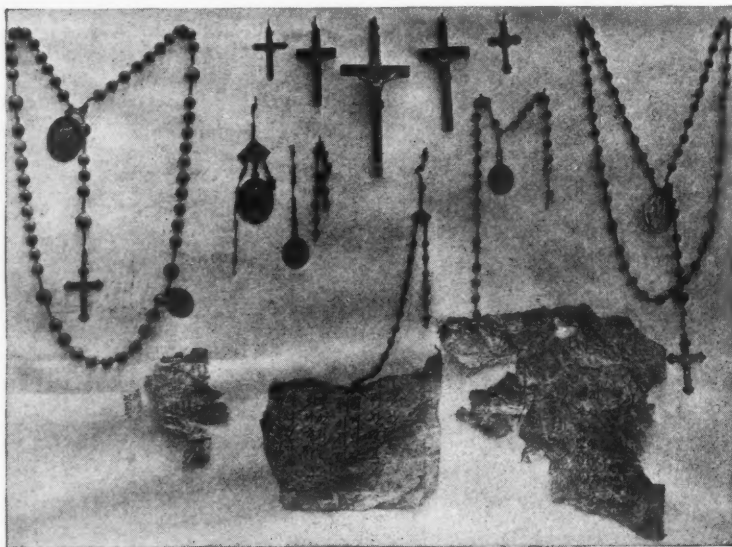
EARLY in June, 1937, some Christian and pagan schoolboys were clearing a knoll above the village of "Bright Sinking Moon" in view of setting up a camp, when suddenly a spade brought up a number of Catholic articles of piety wrapped in a weather-worn paper. The boys were quite puzzled, and the whole troop raced back seven li to notify Father Kang, pastor of "Calm Peace" village. Father Kang jumped on his bicycle and in ten min-

being the remnants of a Catholic daily calendar, made when light wooden plates were used for printing—at least fifty years ago. Were this the only clue as to the historical character of the discovery, we might conclude that the religious articles were buried at no remote period. However, "Jubilee 1858" was engraved on the back of one of the crucifixes. This prompts us to believe that the articles were hastily buried by Christians to escape detection during the period of persecution which swept over Korea in 1860, or possibly, the more terrible persecution of 1866.

During this latter fearful period, Bishops Berneux and Develuy were martyred in March; and before the year closed, two thousand native Christians had given their lives for the Faith. This persecution proved the constancy and noble character of the native Christians. During the same persecution, two French missionaries—Father Just de Bretenières, twenty-eight years of age, and Father Henry Dorie, twenty-seven, were executed.

If our deductions are correct, we can assume that as early as 1860 Christian families were living in this northern province of Korea which is now being evangelized by the Maryknoll Fathers. It can scarcely be doubted that there were Christians in Peng Yang too, for during the persecution of 1866, many Catholics in Hoang Ju lost their lives. Hoang Ju is not far from the borders of the Maryknoll Missions. Indeed, some of our own parishioners are relatives of those who died for the Faith.

In the district where the relics of the early persecution were found, Father Kang, a young Korean priest, is pastor of eight hundred Christians.



Above: Religious articles probably buried by Christians during the persecution of 1860 or 1866.

Right: The campers with Father Kang. X marks the spot where the buried treasures were found.

utes was closely inspecting what proved to be an extremely interesting discovery.

The articles—two rosaries, five crucifixes and some medals—were so perfectly preserved that one might readily presume that they had been buried recently. However, the wrapping paper indicated otherwise. When handled, the paper crumbled; but a few of the larger portions bore unmistakable evidence of



THE FAITH THAT STAYS AT HOME IS SOON HOMELESS;

# The Pope Rewards The Cook At Siaolok

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Father Hilbert, of Rochester, N. Y., acquaints us with a good and faithful servant.

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OUR Holy Father, always appreciative of services rendered to the Church, rewarded with a special medal—"Pro Ecclesia et Pontifice"—the fifty years' service of 'A Tsau Pak of Siaolok, our cook and sacristan.

'A Tsau Pak came to work for the Church when he was thirteen years of age. That was during the lifetime of Father Bernon, of the Paris Foreign Mission Society, founder of the Siaolok Mission. When Maryknollers came to succeed the Paris missionaries, he stayed on as a faithful servant.

Our cook is a very dependable man. If commissioned to do some task, he does it and does it well. Besides being cook and sacristan, 'A Tsau Pak has assumed many other responsibilities. One of his jobs—for which he deserved the medal, if for nothing else—is the burial of children. Whenever an infant picked up along the road



Bishop Francis X. Ford, of Brooklyn, N. Y., with 'A Tsau Pak who was awarded the "Pro Ecclesia et Pontifice" medal by the Holy Father.

and baptized by the Church dies, it is 'A Tsau Pak who makes the coffin. Then with the coffin on one shoulder and his tools on the other, he is off to the cemetery where he digs the grave. During his years of service to the Church, he has buried about five hundred such abandoned children. He is a modern Tobias.

'A Tsau Pak is a daily Communicant, a man of few words, and one who has always given

good example to all the Catholics by the blamelessness of his life. In my address on the occasion of the bestowal of the medal, I likened him to St. Joseph, a just man.

When Bishop Ford came to present the medal, many of the priests came to witness the ceremony. All were happy to see one so worthy receive a mark of distinction from the Holy See. Now, every Sunday as he kneels in his place near the altar, he wears pinned on his breast the medal, "Pro Ecclesia et Pontifice."

Here is a positive answer to the question: "Do Chinese make good Catholics?"

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## Aid Maryknoll Charities

Write for one of our new Charity Dime Cards. Address: The Maryknoll Fathers, Maryknoll P.O., N. Y.

**THE FAITH THAT GOES ABROAD, REMAINS AT HOME.**

## THE FIELD AFAR

### THE MAGAZINE OF MARYKNOLL

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TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD



*The Lord shall sit a King forever: the  
Lord shall bless his people in peace.  
—Psalm xxviii, 10-11.*

**MISSION** Sunday is fittingly celebrated as a prelude to the feast of Christ the King, for the mission cause which it seeks to stimulate is defined as the effort of the universal Church to bring about the reign of Christ in the hearts of men. This observance is the command of the Holy Father, who hears eternally the injunction of Christ: "Feed my lambs, feed my sheep." The solicitude of every man extends to the measure of his responsibility, and just as every good pastor feels concern about his flock, so the Holy Father cannot rest while there is yet anything undone in his parish, which is the world. Cooperate with the common Father of all in his ardent desire to include Christ's other sheep in the flock that hears His voice. Make Mission Sunday a success.



**T**HERE are two rocks in Europe, and God Himself has placed them there to stand as firm supports amid the unhappy chaos of a warring world. One is the rock upon which the Son of God built His Church, and the other is the rock on which His Immaculate Mother placed her foot, thus establishing perpetual embassies from heaven to earth that insure

the continual guidance of the one over the other. The struggle between two civilizations that is now proceeding, in which one is attempting to bring in a worldly heaven without God while the other strives to create a heavenly world with God, is cause for anxiety but not alarm. There is no doubt of the outcome while these two rocks stand. Meanwhile, the missionaries of the world imbibe strength from both. They seek to project to the ends of the earth the solicitude of a Father and the tenderness of a mother manifested and symbolized by these two rocks, and where their work is done well, there will be no suicidal struggle between conflicting civilizations. For there will be only one civilization, and it will be the right kind.



**G**OD speaks to us in myriad ways, but never more compellingly than through beauty, for it is a tangible token that the charmed senses can readily discern. So we see His blood upon the rose, as the poet said, and we read His countenance in every opalescent dawn, for beauty is the hem of His garment, and these are but glimpses and gleams of His own infinite beauty that He has scattered broadcast all over His universe, in order to hint of His presence and thus lead us to Himself. Yet spiritual beauty speaks of Him more eloquently still for those who can interpret it, for God is a spirit, and He seeks those who will adore Him in spirit and in truth. No gorgeous sunset was ever so divine as an act of charity, and not all the flowers that blow are worth the cup of cold water given in His name. By all means look up and see Him in the fleecy sky, but look down also and seek Him among men. For, even if you cannot see

**The Holy Father's Mission  
Intention for October, 1937**

That the knowledge and love of  
missions may grow vigorously  
among all Catholics.



## THE FIELD AFAR, Maryknoll

His cross in every tree, you can find Him always in that charity to men that drew Him down from high heaven to be the first born among His brethren.

**A**MERICA was always missionary. The history of every diocese is simply a litany of the names of the great missionaries who laid the foundations of the Church from the times of the pioneers down to the present day. And what eloquent litanies! And what great names! Jogues and Breboeuf, Marquette and De Smet, Flaget and Gallitzin, Bruté and Dubois—not to mention the Germans and the Irish, missionaries all. Even the geographical nomenclature of most American dioceses, Indian in large part, is redolent of our missionary past. Our tradition is missionary, and it is that tradition that has given us the most apostolic priesthood to be found the world over. Maryknoll would simply perpetuate that tradition by carrying it across the world.



**O**VER these editorial pages for many years there breathed a gracious spirit that America came gradually to recognize as a quickening influence in its religious life, and eventually to revere as its chief exponent of missionary zeal. His eloquent words brought to the American Church a vision of its own stature, writing in large letters across the sky an apostolic ideal that spelled the hope it dearly wished, yet modestly hesitated, to feel. His graceful pen is stilled now, but his message lives, for it was touched with divinity and cannot all die. And especially in the minds of the zealous priesthood of America, who looked upon him as a spokesman for the love of souls that flamed in their own hearts, will it be enshrined still, and echo down the years.



**MISSIONS ARE CONCERNED WITH THE WORLD'S**

### Making Ourselves Unnecessary

THE task of the missionary is to begin in a place where he is needed but not wanted, and end by making himself wanted but not needed. The more successful he is the more he cuts the ground from under his own feet, and the more quickly he deprives himself of his own job. He is like the mill superintendent who taught his understudy so well that he promptly lost his position to the younger man. The missionary works to replace himself by the native clergy, and thus to make his own presence unnecessary.

The same principle applies to everything he does, including his propaganda. He is a maker of history, not a writer of it, and the more he makes the less he writes. Mission success solves its own problems and tells its own story, and gradually dispenses with the necessity of publicizing itself. This has happened. If it had not, the countries of Europe and the Americas would still be in the mission column. It is a comfort to know the problem is not eternal.

Success does not come overnight. For a long time the missionary cannot make his own way without pushing, and his work cannot pay its own way without advertising. As his best mission work is that of training others to replace his presence, so his best publicity work is training others to replace his efforts. That means giving the public the principles that will insure aid by instilling an understanding love for the missions, so that it will become superfluous to keep badgering them with the appeals that secure aid by creating a misunderstanding distaste for the missions. The work itself is divine, and it can make its own way, when it is not hampered by questionable associations. Let it be known for what it is.

To deal with the realities of mission work and get them understood is the problem, and it is a problem that is not quite as simple as are the realities themselves. They are few and elementary, consisting in a small set of principles that constitute the theology of mission work, and establish the basic reasons for which that work is done. Any Catholic could list them. Bethlehem, Calvary, and Pentecost in the order of incentives; Christ's last will and testa-

ment and the Holy Father's latest marching orders in the matter of commands; Ireland, Poland and Uganda in the way of examples; Paul, Xavier and Jogues as compelling models: these are sample facets of the gem that with their every flash into the Catholic conscience bring us nearer the goal of a world for Christ. Why then is the problem not solved? Because these ideas remain largely notional. Theology is not a popular subject, and its principles must be exposed, interpreted, emphasized, and again, warmed, energized,

They need to be dressed up. Only the decorations will never do it without the principles, any more than the principles can do it without the decorations. The tiger hunt is effective if it contributes to the hunt for souls. People profit by hearing about the missionary living dangerously, if it brings souls to safety. And it is worth while to record any adventure that is a venture for God.

If the mission propagandist could combine the logic of Aristotle with the



### Saint Thérèse of the Missions

A Chinese artist has placed Saint Thérèse in an Oriental setting. This gesture may symbolize China's welcome to the patroness of missions, and the hope that roses gathered from her heavenly Picardy may shower from the hand of Thérèse who would have planted the Cross in every land. In this particular conception of the little French nun, the artist has—with the innate courtesy of the Chinese—had regard for Occidental features, employing the Oriental touch only in the background.

and visualized, if they are to have any effect on the average imagination, which is a rather dull affair. It is only the poets and artists, in whose vivid minds any bare principle will promptly fructify, who can be counted upon to esteem and espouse the mission cause automatically, and these classes are too restricted to solve the problem of mission support, particularly as they usually need support themselves. But the principles remain the basic recipe. They will accomplish the work, though not alone.

warm tears of Euripides, he would have a good formula, and it can be stated in plainer language as human interest ribbed and infiltrated by the principles of a supreme spiritual ideal.

People like to follow the missionary climbing his mountains, but they also need to be given the vision of what it means. God is the ultimate interest, as He is the ultimate reality. He maketh His ministers a burning fire, and that means more for mission support than a burning church.

**DEEPEST REALITIES, WHICH ARE GOD AND SOULS.**



# Maryknoll

## "Little Red Schoolhouses"

By Maryknoll

Mission	Schools
Kongmoon	49
Kaying	20
Wuchow	7
Fushun	34
Peng Yang	76
Totals	186

ter of the unknown. That's why missionaries find schools a successful venture in teaching their all-important lesson.

Oriental are



**E**SENTIALLY, the missionary goes to the Orient to teach. That is his God-given commission, his vocation. He must search out the

most effective means of presenting his message—the Word of God. Nine cases out of ten he will install a bell in a little schoolhouse as one method, hoping that its clang will entice the children as did the Pied Piper's magic flute.

When the bell rings in the proverbial *little red schoolhouse*—which in mission lands may be mud or boards of any color under the sun and within the rainbow's arc—whether on one side or the other of God's little ball, the response is the same—at least in variety of enthusiasm. The boys come with brains in a whirl of mischievous invention, and feet irksome from the necessity of being pushed under a desk. The girls—whether little yellow daisies of Chinaland, fascinating little pansies of Nippon, or little maids



in the Land of Morning Brightness decked in hues borrowed from the sun's corona—with few exceptions, come eagerly. The Orientals, like our own little *Indians* here in the States, find a certain fascination in going to school. Many of them—especially the Huck Finn tribe—would never admit it; but there is in all children, and grown up children as well, a curiosity to know, to get the bet-

Scenes from school days in Maryknoll's "Little Red Schoolhouses." Upper left and upper right: The spell of China's writing brush over its young devotees. Center: A question for you—are these Manchukuoan youngsters coming from or going to school? Lower right: Father Joseph P. Gibbons, of Yonkers, N. Y., with a coterie of Korean schoolgirls.

# Marnoll's "Red Schoolhouses"

By Garyson

	Schools	Pupils
noon	49	895
g	20	716
ow	7	293
n	34	1,372
Yang	76	6,680
	186	9,956



naturally religious. The faith and faithfulness which mark their worship of idols are touching. When they learn of Christ Who lived and died for them, they bring to the worship of their newly discovered Savior that characteristic fervor that they had heretofore lavished on false gods.

The missionary expects his school to be different, for isn't he on the top side of the world and you of the homeland on your heads; or is it the other way around? No free expression class in the most modern of Western schools could produce quite the din which is the accepted atmosphere in the Chinese school. The children all study out loud, singing their lessons at the tiptops of their voices. The Oriental children have more difficult lessons to learn than your young-

sters. Proficiency in making the myriad maze of brush strokes and reading thousands of intricate characters are certainly more difficult than writing ABC's and gasping phonetics.

But the most important lesson is the same all the way around the world. The lesson is that of crib and cross, of love and sacrifice. And it is in the *little red schoolhouse* that this lesson is most effectively taught.



# THE MONTH WITH THE MISSIONERS

Maryknoll missionaries in Eastern Asia number 161 priests and 13 Auxiliary Brothers, laboring in six territories, each the equivalent of a small diocese. These are: 1. Vicariate of Kongmoon; 2. Vicariate of Kaying; 3. Prefecture of Wuchow (all three in South China); 4. Prefecture of Fushun in Manchukuo; 5. Prefecture of Peng Yang in Korea; 6. Prefecture of Kyoto in Japan.

## Congratulations on an Achievement—

We congratulate the Maryknoll Sisters on the splendid achievement which they have wrought in the opening of the Maryknoll Convent School in Hong Kong.

The island of Hong Kong is not a Maryknoll field, but is the hub of the wheel in the approach to our South China missions. The Sisters, like the Fathers, years ago set up a central house in Hong Kong to serve their members on the mainland. They have, besides their convent, developed this splendid school.

In particular to Sister Paul, Regional Superior for South China, goes the credit of this development. Hong Kong, you will recall, is a British colony and many of its inhabitants are sufficiently well circumstanced to permit the payment of school tuition. It is the thrifty handling of this tuition which has permitted the realization of what takes its place as one of the notable educational institutions in the Far East.



THE MISSION: City of Kyoto and territory about Lake Biwa. Population 2,000,000.

## THE MISSIONERS:

Rt. Rev. Msgr. P. J. Byrne, *Prefect Apostolic*.

These six territories embrace 142,000 square miles and contain 20,000,000 non-Christian souls. They are twice the size of the New England states and number over three times the population of New

tolic, of Washington, D. C.; Fr. Witte, of Ind.; Bro. Clement, of Kan.; Frs. Barry, Briggs, J. Daly, Mackesy, and Morris, of Mass.; Frs. McKillop, W. Murphy, and Whitlow, of N. Y.; Fr. Boesflug, of N. D.; Bro. Thaddeus, of Ohio; and Fr. Felsecker, of Wis. Central address:

Maryknoll Fathers,  
Karasaki, Shiga, Japan

## Three to One—

If figures are a headache, the Japan-Knollers must suffer considerably from this mathematical ailment when they count three thousand pagan temples to one thousand Catholics in the City of Kyoto.

"Catholic tourists," writes Father Felsecker, "usually find their way to the large Gothic Church erected about forty years ago, and express surprise at finding such a fine house of Catholic worship in the Orient. Unfortunately, it is the only property owned by the Church in this city of a million inhabitants. It is our hope to build others along native architectural lines."

## "Weather, Whether or Not"—

Now that our confrères in this island retreat seem to be settling down to a permanent residence, perhaps they would like to know what kinds of unusual weather conditions to expect. If so, they must look for rain in June and July; for typhoons in August and October; and cyclones in November and February.

This information is given by the Tokyo Central Meteorological Observatory. History has proved that 75 per cent of their weather forecasts made for the summer months are correct, while in the winter they rate even higher, with an average for accuracy of 97 per cent.

England. They include 50,600 Catholics, of whom 5,600 adults are last year's converts.

The center for the South China missions is Maryknoll House, Stanley, Hong Kong, though each field has its central address as given below.

The Maryknoll Fathers likewise have a parish in Honolulu, special student work in the Philippines, and two parishes among the Japanese on our Pacific coast.



THE MISSION: Prefecture of Fushun, Manchukuo, 37,000 square miles in area, the size of Kentucky. Population 2,500,000.

## THE MISSIONERS:

Rt. Rev. Msgr. R. A. Lane, *Prefect Apostolic*, of Lawrence, Mass.; Frs. McGurkin and J. J. Walsh, of Conn.; Fr. Kaschmitter, of Idaho (loaned to Apos. Del., Peiping); Fr. Geselbracht, of Ill.; Fr. Hewitt, of Md.; Frs. Comber, Gilbert, Henry, A. Murphy and E. Ryan, of Mass.; Fr. Coffey, of Mich.; Fr. Hohlfield, of Neb.; Fr. Quirk, of N. H.; Frs. Escalante, Flick, Haggerty, J. O'Donnell, Ziemba and Bros. Benedict and Peter, of N. Y.; Frs. Clarence Burns and Rottner, of Ohio; Frs. G. Donovan, Mullen and J. Sullivan, of Pa.; Fr. Weis, of Wis.; Fr. Jacques, of Canada; and Fr. J. McCormack, of Ireland.

Central address:  
Catholic Mission, Fushun,  
Manchukuo

## Fear of Disillusionment—

"The seminary students spent many a sleepless night luxuriating in the comfort of their new beds, fearing to slumber lest they waken to find the springs and mattresses only an Occidental dream," reports Father Mullen from Ho-Pei.

"At the opening of the current semester, the old-type *k'ang* dormitory was found unsatisfactory in many ways. A *k'ang* or oven bed is a large elevated platform about 5' deep and 20' long,

IT IS DIFFICULT TO FIND A BETTER INTEREST IN LIFE THAN THAT

built against the wall. Below the floor of the *k'ang* is a fire. We had only two *k'angs* to accommodate our 44 seminarians, and those sleeping near the window were numbed with cold. Forty below is considerably cold! Our new beds have changed all this."

#### Devil Driving—

Recalling the pioneer mission days in this same village of Ho-Pei, Father McCormack writes:

"Driving the devil out of the valley was the first work to be done. The non-Christian neighbors always feared to settle in the vicinity of what is now the seminary plot; they claimed that a particularly ferocious demon had his home in the small valley just north of the seminary walls. St. Francis, the seminary patron, must have done a good job. Confidence was restored after we settled there. Now, there is a ten-parts good village surrounding us, with a fine opportunity for doing the work for which we came."

#### From the Fushun Whittlers—

"Full steam ahead in the Wood Carving Department. Recently, we increased our personnel from nine to sixteen, by adding three expert carvers and four apprentices. We now have six master-workmen and ten apprentices. The latter are either orphans or poor boys whose families need help. Orders have accumulated; it will require six months or more to fill them all. We are indeed grateful for this help for our orphans and old people, and we ask our patrons to bear with us if their orders are filled slowly."

#### Eternity is Long—

This is a brief report from Father Ryan in Dairen, but then it covers only a brief period—one week.

"Two adults in danger of death were baptized; the one, a highly esteemed school teacher, died immediately after receiving the Sacrament. His funeral was attended by many of the city officials who were impressed with the ceremony. Two infants also received their passports to Heaven."

Brief, yet for four souls at least, it holds consequences that can be measured by no less than an eternity.



THE MISSION: Prefecture of Peng Yang, Korea, 20,000 square miles in area, in size, half of Indiana. Population 2,800,000.

#### THE MISSIONERS:

Rev. W. R. Booth, *Administrator*, of Brooklyn, N. Y.; Fr. L. Sweeney, of Conn.; Fr. Markham, of Ill.; Fr. Pospichal, of Iowa; Frs. Chisholm, Connors, Hunt, Peloquin, Plunkett, M. Walsh and Bros. Raymond and William, of Mass.; Frs. Barron and Petipren, of Mich.; Fr. Craig, of Minn.; Fr. Carey and Bro. Joseph, of N. J.; Frs. Borer, Carroll, Cleary, Coxen, Gibbons, S. Hannon, Harding, Nolan, Pardy, J. Ray and White, of N. Y.; Frs. Cappel and Kramar, of Ohio; and Fr. Duffy, of Ireland.

Central address:  
Catholic Mission,  
P.O. Box 23, Peng Yang,  
Korea

#### "It Pays to Advertise"—

An "Industrial Exposition" rings dull and boring on the ears of the unimaginative, but the auditory nerves of Father Petipren tingled to the sound when it was announced that such an event was to take place in Anshu. His brain plotted while his hands erected a booth at a point on the road where visitors to the exposition would pass.

In this little gate-house to the fair, he hung large religious pictures and banners designed to attract the crowds. Ten thousand pamphlets explanatory of the doctrine were prepared for distribution, but they proved insufficient for the number of inquirers. It is too soon to foretell the results of this campaign, although a dozen of the villagers have already signed up for instruction. Among them is a Protestant gentleman who travels 40 *li*, (almost 15 miles) each Sunday for the catechism class.

#### Pere Robert—

The Peng Yang mission was honored, recently, by a visit from the distinguished Superior General of the Paris Foreign Mission Society, Very Reverend Leon Robert, more affectionately

known throughout the Far East simply as "Père Robert." Father Booth was privileged to attend a banquet given in honor of Père Robert by the young men's Catholic Club of Seoul. The toastmaster, Mr. John Chang, who received his B.A. at Manhattan College, New York City, remarked during the course of his introductory speech (in fluent English) that Père Robert had always had a special interest in the Korean mission field. When he was ten years old his elder brother, Père Achilles Robert left France for Korea. The Hermit Kingdom at that time was still feeling the effects of a century of persecution. Père A. Robert entered the country in disguise, was later apprehended and severely beaten by the irate officials. Nothing daunted, he continued his ministry in secret. He had the happiness of out-living the era of persecution and completing a devoted ministry of forty-two years, during which he laid the foundations for the present flourishing mission of Taikou.

#### A Duet, by John and Mary—

"John, isn't he the dearest little fellow?" enthusiastically from Mary, as she thrust a snapshot between the sport-page and her husband's vision.

"Now what is all this leading up to?" suspiciously, yet kindly, from the spouse.

"He is one of the poor little Korean orphans that Father Borer picked up in Masan."

"Well, I guess he won't strain himself if he never lifts anything heavier than that."

"He is tiny for three years, isn't he? If only he had a little rice—regularly—it would fill out those cheeks, and keep his big black eyes dancing all the time. Don't you think?"

"You think, Mary, you have more time for that sort of thing," continued the banter.

"I have, and I am still thinking how wonderful it would be to give him a home with a mother's care, and best of all, a knowledge of his immortal soul."

"Now come, Mary, you know we couldn't bring him over here—with our own children to take care of; we haven't the room; we don't speak the child's language; the whole idea is preposterous!" John was beginning to look worried.

IN WHICH GOD IS INTERESTED. LET US MAKE HIS PLAN OUR PLAN.

"Of course, I don't mean to bring him over here, but we could give him all these things, and more too, by sending three dollars every month to Father Borer."

Taking advantage of her husband's look of relief, Mary clinched the matter with, "And my dear, his name is John, too!"

"You win, but you won't want that new Oriental rug now, will you, Mary? After all, we can't go completely foreign."



THE MISSION: Vicariate of Kongmoon, Kwangtung Province, South China, 40,000 square miles in area, the size of Ohio. Population 6,000,000.

#### THE MISSIONERS:

Most Rev. A. J. Paschang, *Vicar Apostolic*, of Martinsburg, Mo.; Frs. Kennelly, J. Sweeney and James Smith, of Conn.; Fr. Churchill, of Iowa; Fr. Farnen, of Md.; Frs. Cairns, Chatigny, F. Connors, J. Fitzgerald, Lavin, Lima, Paulhus, and J. Toomey, of Mass.; Frs. Mueth and Rauschenbach, of Mo.; Frs. Burke, Feeney, John T. Joyce, North and J. Smith, of N. Y.; Frs. C. Burns and Bro. Lawrence, of Ohio; Frs. Jos. McGinn, O'Melia, Rechsteiner and Bro. Michael, of Pa.; Frs. John McGinn and O'Neill, of R. I.; Fr. Weber, of Wis.; Bro. Anselm, of England; Fr. Bauer, of Germany; Fr. Heemskerk, of Holland; Fr. Tierney, of Ireland; and Bro. Albert, of Switzerland.

#### Central address:

Catholic Mission, Kongmoon,  
Kwangtung Province, So. China

#### A Regal Dormitory—

"Poor human nature is often repulsed by physical suffering; but Divine Love, with charming grace, delights in drawing close to diseased bodies," writes Father Connors from the Ngai Moon Leper Colony.

"You know our funds are too low to build wards for all the men, and we were at a loss to know where to put them, until the other day at Mass, when the Master suggested that we move them into the chapel. We screened off the sanctuary, and now our guests are

**A**LL Maryknoll priests offer their Friday Masses for benefactors. Besides these Masses, benefactors share in the prayers and sacrifices of our students, Brothers and Sisters, and in the prayers of the Christians on the missions.

happily ensconced within a few yards of the tabernacle.

"The leveling of the sites for four wards and the women's chapel are nearing completion. As soon as these buildings are up, we can transport the lepers from Sunwui and use the cemeteries as a receiving station."

#### An S.O.S. to Cloisters—

The greatest obstacle in the path of Christianity, the world over, is also encountered in Dosing by Father Rauschenbach:

"Immorality is the big stumbling block, and only the grace of God will conquer the unwillingness of the people to lead a moral life. For that reason, we on the field could go through the motions of a missionary far more hopefully and confidently, were we assured of the prayerful support of our cloistered nuns. I have already enlisted the aid of the Carmelites in Hong Kong and the Cenacle Sisters at home and wish we could add other communities to the list. It goes without saying that we count on our cloistered group of Maryknoll Sisters. You know it was the prayers of a good kitchen sister in the Cenacle Convent in St. Louis that converted our blacksmith.



THE MISSION: Vicariate of Kaying, Kwangtung Province, South China, 15,000 square miles in area, three times the size of Connecticut. Population 2,600,000.

#### THE MISSIONERS:

Most Rev. Francis X. Ford, D.D., *Vicar Apostolic*, of Brooklyn, N. Y.; Frs. Quinn and Rhodes, of Calif.; Fr. C. Murphy, of Conn.; Fr. O'Brien, of Ill.; Frs. Bush, Cal-

## THE FIELD AFAR, Maryknoll

lan, Donaghy, Gallagher and Welch, of Mass.; Fr. Gleason, of Mo.; Frs. Dennis, Hilbert, Madigan, P. Malone, T. Malone, Slattery, Van den Bogaard and Youker, of N. Y.; Frs. F. Donnelly, T. Donovan, Downs, Driscoll, J. McCormick and J. O'Donnell, of Pa.; Fr. O'Day, of R. I.; Fr. Eckstein, of Wis.; and Fr. M. Murphy, of Canada.

#### Central address:

Catholic Mission, Kaying,  
via Swatow, China

#### Plum Flowers to You—

When the Chinese Republic came into existence in 1911, the people of Kaying and of many other cities of this region thought it a fitting moment to change the name of their metropolis. The new name of Kaying, to be found on many maps, is *Meishen*, meaning the district of the Plum Flower.

Since the old name, *Kaying*, is still the official one for this ecclesiastical district, we have kept it as the name of the mission. But a blending of the old and the new has been effected by Bishop Ford with the incorporation of the Plum Flower in his coat of arms.

Mei, the plum flower on the episcopal escutcheon, stands for Meishen, the seat of the Vicariate. Its five petals symbolize the five national blessings—longevity, virtue, health, wealth, and a peaceful death.

Wondering why the Plum Flower enjoyed such virtuous distinction, Father Raymond Quinn, of Monterey Park, Calif., discovered this legend connected with it.

It is said that in the good old days of the Song Dynasty there lived a famous man named Lim To Tchih. Seeing the corruption of the world, he retired to his own garden. Though he was asked many times to take a high official place in the Government, he always refused. He neither married nor took part in any worldly enterprises, but spent his whole life in study. According to Chinese tradition all this virtue had to go somewhere. Lim To Tchih did not leave it to the birds but, rather, bequeathed all of his estimable qualities to the beloved Plum Flower.

#### A Bargain—

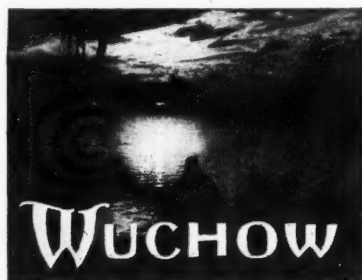
It is a handy little gadget that can do big things in the United States, such as, procure underground transportation for a distance of twenty miles; provide for two persons, a three minute communication—without regard to appearances; make nationally popular a cer-

**MARYKNOLL NEEDS ONE DOLLAR A DAY TO SUPPORT EACH OF**

tain cigar; and contribute in many other ways to the general happiness of our people.

What is it? Yes, a five-cent piece.

But for South China, this same coin can do a far greater thing. For instance, if you will save this amount every week for fifty weeks—less than a year—and at the end of that time, send \$2.50 to Maryknoll for Father Gallagher's catechumenate, you will have defrayed the expense of instructing and baptizing a Kaying convert. Father Gallagher will ask the new Christian to pray for his or her benefactor every day, until they meet together in Heaven.



THE MISSION: Prefecture of Wuchow. Kwangsi Province, South China, 30,000 square miles in area, the size of Maine. Population 5,000,000.

#### THE MISSIONERS:

Rt. Rev. Msgr. B. F. Meyer, *Prefect Apostolic*, of Davenport, Ia.; Fr. P. Toomey, of Conn.; Frs. Glass and V. Walsh, of Ia.; Fr. Greene, of Ind.; Fr. Fedders, of Ky.; Bro. Francis, of Md.; Frs. Cunneen, Foley, Gillerman, Keelan, Lacroix, Langley, MacRae, Mulcahy, Regan and E. Toomey, of Mass.; Frs. T. Daley, Dempsey, Gilligan, Kupfer, McLoughlin, Romaniello and Schultz, of N. Y.; Fr. Sprinkle, of Ohio; Frs. P. Donnelly and Gilloegly, of Pa.; and Fr. Tennien, of Vt.

Central address:

Catholic Mission, Wuchow,  
Kwangsi, China

#### Child Apostle—

While waiting for the floods to abate and the roads to become passable again, Father Sprinkle trusted to his pen to keep the Faith alive in distant Kwan On City. A Catholic family there, hearing that foreign priests were in the neighborhood, had their young son—he is in the third grade—write a letter inviting the missionary to visit them. A correspondence ensued. These few lines in a recent letter from the boy, have made the Watlam pastor fear to delay

#### With Eternal Value

*A suggestion for a memorial to perpetuate the memory of a loved one: a student's room in the Maryknoll Seminary, \$500.*

his visit longer, despite the travel hazards:

"I am very sorry to say that I cannot find a Catholic church although every night and morning I say my prayers. Father, if it is not too much asking could you please write in each letter you send me, a Gospel of that week. Sometimes, when I have time, I tell my classmates stories about our loving Savior, Jesus Christ. They like to hear them and ask for more. Perhaps, I can convert them and, someday, be a priest like you."

#### The Day of the Sick—

A letter from the Apostolic Delegate appointing May 16 as "The Day of the Sick" reached Wuchow too late, but it will be observed there on the alternate date, this month. An excerpt from the letter reads:

"For the success of "The Day of the Sick" a serious preparation is indispensable. Where this letter shall have come too late, it may be observed jointly with Mission Sunday in October. While the 24 hours rotation of the earth will place each nation before the material sun which gives light and health, the hearts of all Christians united to that of the Pope, will receive from the Eucharistic Sun abundant graces of light and charity. All together, they will pray with the Pope for the Chinese people. Please God, that the image of the sun on the Chinese flag may be the happy presage of the Divine Light of which we would like them to be fully enlightened and that forever."

Monsignor Meyer invites the prayers of all mission-lovers on this day, especially.



#### THE MISSIONERS:

Rev. W. A. Fletcher, of Fall River, Mass.; Frs. A. Hannon and J. R. Hughes, of N. Y. Address: St. Rita's Hall, Taft Ave., Manila, P. I.

#### Modern Crusaders—

A group of young men in Manila, all sons of well-to-do families, have banded together for the purpose of studying the encyclicals of Popes Leo XIII and Pius XI on Social Justice. Their ultimate aims are to relieve distress and poverty among the working class of Filipinos, and bring to them the enjoyment of the glories and freedom of Christ.

Under the direction of Fathers Hughes and Hannon, these *Modern Crusaders*, as they call themselves, inaugurated their work by attendance at Mass in a parish church directly opposite the headquarters of the Reds. The preacher of the occasion, a native priest, explained the position of the Pope and the Church; and after the services, the Crusaders answered the questions of the congregation.

Your prayers are sought for the success of this worthy venture.



#### THE MISSIONERS:

Rev. J. M. Coulehan, of Md.; Fr. Cloutier, of Me.; Fr. J. Murray, of Cambridge, Mass.; Fr. E. Halloran, of Buffalo, N. Y.; and Bro. Marius, of Kearney, N. J.

Address: Sacred Heart Rectory, 1701 Wilder Ave., Honolulu, Oahu, T. H.

#### The Korean Catholic Club—

is lauded by Father Halloran:

"Among those who came to Hawaii in search of better living conditions during 1904 and 1905, were two groups of Catholics from Korea. Their number was augmented by others who followed them to the Islands in the succeeding years, by births and conversions, until many hundreds in the Faith can now be found throughout the archipelago. From this number, the Korean Catholic Club was formed in 1927.

"This society encourages Korean Catholics to the frequent reception of the Sacraments, reclaims those who may have become tepid, visits the sick, and participates in other good works of the Church. They are doing much in helping us promote the bond of unity so ardently desired by the Sacred Heart."

ITS MISSIONERS, 174 OF WHOM ARE ON THE MISSION FIELD.

# Knoll Notes

Crops: Corn, Apples and Fair Hair

**N**OT one in ten of our 300 and more Maryknoll students was brought up on a farm. Perhaps this explains why so many take

such a fancy to the Maryknoll fields and woods. We find that those who know the least about the country talk the most about it, lamenting for those who must live without it—

"And they, methinks, deserve my pity

Who for it can endure the stings,  
The crowd, and buzz, and murmurings

Of this great hive, the city!"

Not that farmers do not appreciate the country. But for them, the farm means the day's work, with the prose as well as the poetry of nature.

Maryknoll students, and indeed most Maryknoll Brothers, have little of nature's prose to contend

Right: A Maryknoll tonsorial artist gleaning a harvest of fair hair.

Below: Maryknoll cooperatives. No middle men involved here; apples go directly from tree to consumer.



with; but there is a farm squad among our Brothers both at the Maryknoll Center and at Clarks Summit. In each of these places, the students also get a share of farm assignments during their manual labor periods.

And now with October we do a little counting of the crops. They are not very enormous—it goes without saying—since our modest

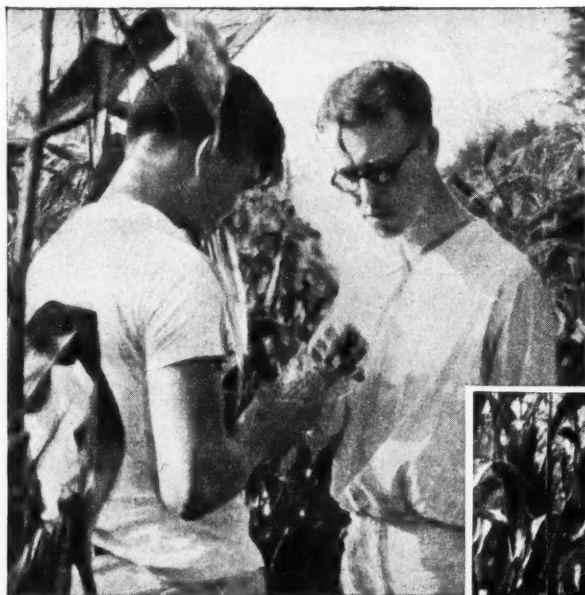
little farms are in the "effete East"; and our farmers are more modest still, so far as their number goes.

Largest crop at the Maryknoll Center is fodder corn for our silos, to provide winter food for the cows. Our herd numbers a score or so and provides us with some 3,000 quarts of milk a month. By now, Brother Farmer and his helpers, with a little cooperation from his friends the students, have cleaned the cornfield bare; there'll be nothing in them now till the Hallowe'en ghosts. There was a right good crop of hay this year, too, thank you, while the truck gardens gave us sweet, fresh vegetables all summer.

As to our orchards, they are not so famous. Both in New York and Pennsylvania we have apples to pick, but they will not carry us far. Those of you who are not farmers should know that growing fruit is something more than letting the trees do their bit. It is a question of a not inconsiderable investment both in labor and equipment, if preserves or jellies are the goal; and in these days of the tin can, it proves more economical to shop for the precise



TO COOPERATE WITH GOD IN SAVING SOULS IS TO



Left: City-bred students pose as veritable Uncle Ezras.

Center: Fodder or sweet corn? Ask the Maryknoll students and then make your own guess.



number of tin-can-fuls needed to fill our hungry mouths, rather than to gamble with schemes to do our own canning.

So with our grape vines. "Do you make your own altar wine?" visitors ask. We did in 1926 and 1927. Like true heroes, our priests employed the product, which was quite miserable. Then the procurator got busy with his figures and found that, with labor and equipment and supplies, the inferior substance was as expensive as would be the real article purchased from the experts.

While we are at it, we may mention that our livestock plays a role in saving Maryknoll dollars. Brother Kevin has a piggery and a butcher friend who smokes the departed pigs' hams. Brother Theodore at Clarks Summit has flocks of hens so personally devoted to him that while he is around they lay 100 eggs a day, but when he is absent lay but 65 or 70.

While circumstances make it unwise for us to plunge heavily into farming, the thrift which comes from trying to do something for oneself is taught in many other ways around our Knolls. For

Right: Maryknoll students posing as farmhands and probably plotting with the Hallowe'en ghosts for the disposition of a bundle of stalks.



instance, there are economy squads among the students which seek out every unprotected bottle, rag, carton, piece of twine, and gather old paper, scrap iron, old copper, everything.

Then we have such economies as home-made barbers. Besides corn, apples, hams and bacons, we are harvesting constantly a crop of seminarians' excess hair.

#### Have You Been Called?

"THE foreign mission field calls for workers who are young enough to adapt themselves to the customs, language, and climate of strange countries. More than this, the aspirant to an apostolic career should be prepared to represent the Church quite alone at times; he should be strong enough in character to meet and overcome disillusionment, the neglect of friends, the indifference and even ingratitude of his converts. He will receive consolations; but he must expect also the trials of one who follows Christ, denying himself daily. In other words, he must live Christ if he would present his Master to others."—Bishop James Anthony Walsh.

**SHARE IN THE MOST DIVINE OF ALL WORKS.**

# The Bounty Page

We give Thee thanks, Almighty God, for all Thy gifts which we have received from Thy bounty.

## The Month's Prize Letter

"Dear Maryknoll Fathers,

"Please accept a check for ten dollars from a poor old ex-soldier. I want to help defray the expenses of those splendid young men who are soldiers of Christ in the Orient. God bless them and bring them through all their battles! I think of them often as my eyes face the sunset of life. I say the rosary for them every day."

—C.M.K., Minnesota

## Dear Maryknoll Friends,

The month has brought us many things to be thankful about. Our twenty-three new missionaries now in the field add weight to the family burdens, and increase the priests and Brothers overseas to 174. But new friends promise to help us along.

*Wills* matured in five states this month—New Jersey, Michigan, New York, California, and Massachusetts. *Annuities* came in from Ohio, New York, California and Massachusetts.

We are remembered at widely separated points, the way we like to have things since thus we do not tax any particular locality.

Please keep Maryknoll's needs in your prayers.

## The Maryknoll Fathers

### A Missioner Under Your Wing

HAVE you ever thought of it? The idea is appealing more and more to our Maryknoll friends. Most of them can "sponsor" a missioner for only one day a month, but the few who have means take care of five, ten, twenty days, or even the entire month.

"I herewith enclose my check for \$365.00," writes a Pennsylvanian, "to support a Maryknoll missioner for one year at \$1.00 a day. I consider it a great privilege, I assure you, to be able to assist the work of the Maryknoll Fathers even in a small way.

"I shall not ask the name of the zealous priest of God who will go forth to battle for souls on my poor dollar a day. I only wish him Godspeed, and I beg of him a tiny remembrance in his prayers. I make my little offering in memory of my beloved dead."

Many of our sponsors are shop girls, school teachers, young men at the threshold of life, and it makes us 'tingle' to see how willingly they deprive themselves for us. "I expect to be 'hard up' later on in the month," writes one, "so I am taking care of my Maryknoll day immediately. When the pocket gets empty I'll have the satisfaction of knowing that at least one dollar did something worth while."

### Dime Cards, Stringless and Stringed

WE now have two ten-dime cards. One is without designation and is used for all sorts of purposes. Sponsors who have to save their monthly dollar piecemeal find the dime card wonderfully helpful, for it is always easier to tuck away ten dimes in the course of thirty days than to sequester a dollar bill.

The second card is for Maryknoll

Charities, to help our works of mercy. In the Maryknoll mission field, one dime feeds a hungry person for a day, or otherwise cares for a person in want. The card makes this very clear, with each slot designated for a class of our needy.

"We found the Charity Dime Card very intriguing," reports a man in whose hands fell one of the first in circulation. "There are three of us in our office, the boss and two secretaries. The boss put his first dime in for a leper, the first secretary for an orphan, and I for a blind person. 'I'm taking the hungry man today,' said the boss next morning; my companion took the sick man, and I the abandoned babe.

"The third day the boss took care of the dime for the aged, my companion the cripple, and I the homeless. The last dime, for the insane person, I stuck in myself. We found it very easy and very thought-provoking. We're trying it again next month."

### Joseph's Dollar Comes Back

"YOU will love this!" writes a happy mother in Ohio.

"My boy Joseph tore into our cheery dining room one frosty day some months ago, and saw me in the bay window reading a letter.

### FORM OF BEQUEST

**I hereby give, devise and bequeath to the Catholic Foreign Mission Society of America, Inc., of Maryknoll, New York\* . . . . . (Here insert amount of legacy.)**

**This legacy to be used by the said Catholic Foreign Mission Society of America, Inc., for the purposes for which it is incorporated.**

\*In Massachusetts, use: C.F.M.S. of A., Inc., of Bedford, Mass.  
In California, use: C.F.M.S. of A., Inc., of Mountain View, Santa Clara Co., Calif.  
In Pennsylvania, use: Maryknoll College, Inc., of Clarks Summit, Pa.

SHALL NINETEEN HUNDRED MORE YEARS PASS BEFORE ALL MEN KNOW CHRIST? NOT

"Who from, Mom?"

"Oh, just another reminder that my FIELD AFAR subscription is due. But I'm afraid we'll have to wait until Daddy gets back to work."

"But gee, Mom, I've got a dollar saved up. Send that."

"I could have kissed my Joseph a million times. Here he was at the pirate and G man age, trying to be hard-boiled and going out with the 'fellers,' yet never a moment's wait in offering his treasure for THE FIELD AFAR, which we have been getting for years. I decided to let him sacrifice his dollar for the good it would do him as well as the missionaries."

"Imagine my surprise and delight, then, when some six weeks later Joseph dashed into the house with a dollar bill in his hand."

"Mom, do you remember that FIELD AFAR dollar? It's come back!"

"What do you mean, son?"

"Was running along the sidewalk from the store, Mom, and there on the ground was this dollar. Nobody's! Just there for me!"

"Of course it was somebody's but there was small chance of discovering who. It certainly looked as if the Lord wanted my generous-hearted boy to feel that He remembers those who are good to his missionaries."

### Poor Men's Smiles

THERE is charm and beauty in what the poor give so modestly. They bleed themselves with sacrifice—yet smile at their troubles, deprecate the miserable insignificance of their offerings, and like the publican in the temple, stand afar off and ask the favor of a prayer. At Maryknoll, we love the poor for the lessons they teach us in laughing generosity, in sweet unpretentiousness.

"We are just very poor people struggling to pay debts and live," writes a woman in California. "We wear second-hand clothes and have to let go most of life's pleasures. But one we have—to send our tiny mite for those who are poorer still because they're without God."

"Am I too bold in asking you to pray God to spare me from a disease which threatens to keep me from working for those dear to me?"

## Maryknoll Want Ads

**WANTED**—\$3,000 for catechist school at Kongmoon, chief city of Vicariate of Kongmoon, South China.

**WANTED**—\$180 each for year's support of 10 catechists for Bishop Paschang, Vicariate of Kongmoon, South China.

**WANTED**—Two gifts of \$3,000 for two city rectories for Kyoto, chief city of Prefecture of Kyoto, Japan.

**WANTED**—\$5,500 for enlargement of mission compound and an addition for works of charity and education at Chinampo, mission of Father Leo Sweeney, Prefecture of Peng Yang, Korea.

**WANTED**—\$2,000 for mission compound at Wiju, mission of Father James Pardy, Prefecture of Peng Yang, Korea.

**WANTED**—\$1,000 for catechumenate for men—Kweilin, Prefecture of Wuchow, South China.

**WANTED**—\$1,500 for rectory at Watlam, mission of Father R. Russell Sprinkle, Prefecture of Wuchow, South China.

**WANTED**—\$5,000 for chapel for parish in Kyoto, chief city of Prefecture of Kyoto, Japan.

**WANTED**—\$5,000 for chapel in Chinese parish at Antung, Fushun Prefecture, Manchukuo.

**WANTED**—10 dozen small altar linens—corporals, purificators, finger towels and amices—to fill requests from various stations in the mission field.

**WANTED**—\$5,000 for erection of hostel for Catholic high school students at Kaying, chief city of Vicariate of Kaying, South China.

**WANTED**—\$4,000 for school at Ch'iao Tou, mission of Father Alonzo Escalante, Prefecture of Fushun, Manchukuo.

**WANTED**—\$750 for convent at Pet Teou Tshai, mission of Father Maynard Murphy, Vicariate of Kaying, South China.

*The Maryknoll Fathers, Maryknoll P.O., N. Y.*



The Maryknoll Fathers,  
Maryknoll, New York.

Please send me ..... *Once upon a time*  
Dime Cards. I want to help a missionary tell his story.

Name .....

Address .....

**EVEN NINETEEN MORE YEARS WILL SLIP BY IF ALL CATHOLICS PREACH THE WORD.**

## Our World of Missions



**S**TILL another mission project is being launched in Rome. The pavilions of the press exposition, which closed recently, will now house an exposition of Christian art in mission lands.

The present Holy Father has always interested himself in art as an instrument for introducing the Faith among all peoples. The present Secretary of the Sacred Congregation of Propaganda, Archbishop Costantini, is a patron of Christian art; and it is expected that the task of organizing the exposition, which will include the art of the Near East as well as that of the foreign missions proper, will fall to him.

A first notice from Rome of the exposition speaks enthusiastically of the significance of art in the mission world:

"A most important field of activity this, because artistic beauty has always been connected with the liturgy of the Church, and also because art is the mirror of the soul of each nation. To welcome into the home of the father of all the faithful the artistic creations of the peoples of mission lands and also of the Near East implies the recognition of the right of native art to Catholic citizenship. It supplies another proof that the Church has always shown an understanding of the culture and genius of every race."

### "The Vicar of Christ to the Heralds of Christ"—

There is something deeply moving in the spontaneous affection of Pope Pius XI for all missionaries. One more instance comes from the Vatican.

Bishop Breynat, O.M.I., of the Canadian Northwest, explained to the aged Pontiff that he was opening a new mission in the distant Arctic country. The Pope immediately showed his enthusiasm and offered a chalice for this station on the edge of the inhabited world. The chalice ready, His Holiness undertook to say Mass with it himself, and then had it inscribed with the words,



Rev. John Baptista Meunk'etsirgal, the only living Mongol priest, ordained July 1937.

"Pius XI Christi vicarius Christi praeconibus"—"Pius XI, the Vicar of Christ to the Heralds of Christ."

### Scheut and a Mongol Priest—

Maryknollers in the Orient have always found the missionaries from Scheut, Belgium, very friendly. For many years, the Scheut procure in Shanghai has been a rendezvous for passing Knollers—a place to find not only a bed, but a big-hearted hospitality.

We rejoice with the Scheut missionaries at the ordination of the only living

*When you finish your rosary go back to the cross with an Our Father, three Hail Marys and the Glory be to the Father. Offer these for Maryknollers and their work.*

## Our note pages on men and things missionary

Mongol priest. Though mission maps seem to suggest much work in Mongolia, it is for the most part among Chinese in that country. The Scheut missionaries, who have this entire region north of China to themselves, have felt obliged to give first attention to the Chinese, the more numerous people.

However, a group of Scheut missionaries some thousands of miles from the sea, in Ninghia, have made converts among the Mongol tribes. From among these have come vocations, the first of whom, Father John Baptista Meunk'etsirgal, was ordained by the Apostolic Delegate last July.

### Bishop Streicher of Uganda—

Last July, Bishop Streicher of the White Fathers, one of the great figures of the Catholic mission world celebrated the fiftieth anniversary of his ordination.

Half a century ago, Bishop Streicher went out as a young missionary to Uganda in the days immediately following the persecutions. He grew up with this new field of great promise and had much to do with the sound policies followed in building strong Catholic life and developing native priests and Sisters.

In 1915, he became the Bishop and remained active until 1933, when he resigned to pass the heavy burdens to a younger man. He himself retired far from the center where he lives once again the life of a missionary of the line. "I have passed the whole week spending six and seven hours a day hearing the confessions of Banyankole converts," he wrote recently.

And herein lies, to our way of seeing things, the secret of the true missionary. The genuine article in the missionary line, once smitten with the fever to convert, is satisfied with nothing else. He may be forced to assume authority but, given the opportunity, he will leave all distinctions and divert to the task he thirsts for, the direct winning of souls.

### Canadian Franciscans to Korea—

Bishop Larribeau of Seoul believes that this mother mission of the present-day fields in Korea can stand still fur-

**WE MUST SEEK THE KINGDOM OF GOD AND HIS JUSTICE**

ther dividing. He has invited the Canadian Franciscans to settle at Taiden, an important city halfway between Seoul and Taikou, principal center of the Church in southern Korea where Bishop Demange resides.

Greetings from Maryknoll to this new band of North Americans.

#### The Duty Upon Us—

The missionary is as much impressed with the faultiness in all that he does as is every other earnest man. But, curiously, most missionaries feel an added reason for uneasiness, namely, the extraordinarily high ideal which Catholics the world over expect him to embody in his life.

This strikes him with particular force when men exalted in station or well known for good judgment speak of his work. An instance is a recent write up of Father Gillis, editor of "The Catholic World." We find the following in his weekly column "Sursum Corda":

"They (the missionaries) are pretty nearly the only genuine heroes left on earth. The rest of us talk religion, they embody it in their lives. We profess a belief in the catholicity of the Church. They go forth to achieve that Catholicity. We indulge in a good many pious protestations that we would welcome a cross if the good Lord would place it upon our shoulders. They don't wait for Him to inflict the cross: they embrace it. In fact, they go seeking it, even to the extent of traveling thousands of miles to find a good hard stiff heavy cross, an unupholstered cross—so to speak."

We can see the average Maryknoller out in the field reading this by his lamp of an evening and shrugging his shoulders impatiently with some such comment as, "Humph, that's not I." We would feel ashamed of him if he felt so smugly satisfied as to believe it was he. But the fact remains, and the tremendous responsibility with it, that the Catholic world hopes and yearns to find in its missionaries this Christian nobility which Father Gillis describes.

#### Mission Carmel at Our Door—

The Maryknoll House in Hong Kong is eleven miles from the principal city of Victoria, at the village of Stanley. It is approached up a long hill; and now, at the foot of this hill is a mon-

#### Maryknoll Mission Pamphlets

*will answer all your WHATS and WHYS on missions. See inside front cover.*

astery of Carmelite nuns. A Maryknoll priest is their chaplain.

There are numerous Carmels and other houses of contemplation in mission lands, several score, and the number is growing. A movement was launched in Belgium some years ago to encourage mission bishops to invite houses of contemplation to their territories.

The Maryknoll Sisters have made a beginning in this the most sublime phase of mission work, the life of contemplation for conversion, by founding a cloister on the hill-top above their Maryknoll motherhouse. From here, some day, will go the builders of Maryknoll mission cloisters.

The Carmel at Stanley is a foundation from Belgium. We are privileged to have these "missionaries of prayer" so near.

#### Universities of the Pope—

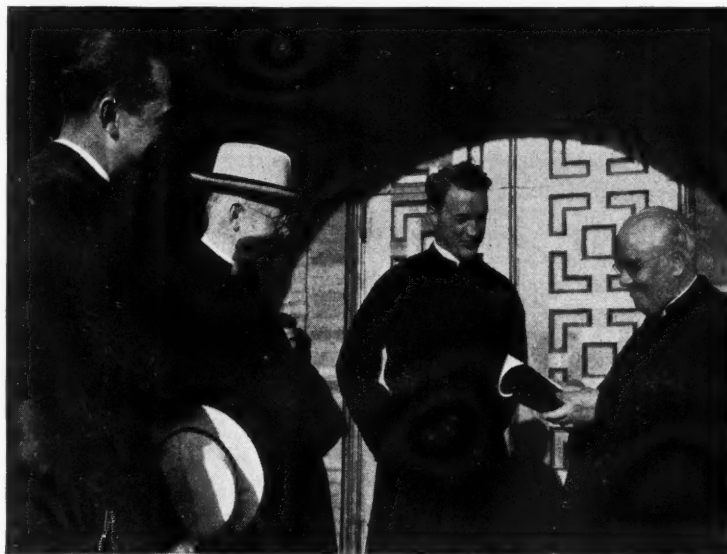
Chinese call the Catholic University of Peking the "University of the Pope,"

we learn from a recent letter of the Apostolic Delegate. It is a good name because it suggests the special interest of the Holy Father in this and the other mission universities.

It is the Pope who keeps his eye on the whole picture—the World Church. No single body of missionaries could take care of an entire mission country of any size. Hence, the Holy Father cuts up the countries into workable morsels, each with one or several key cities and an amount of neighboring countryside.

For the ordinary work of conversion this is very satisfactory. For certain district institutions, such as orphanages and old folks' homes, it is likewise satisfactory. But in mission lands as in the home countries, certain other institutions of a regional or national scope are needed, and among these are universities.

We hope that war does not retard too much the onward march of the Catholic University of Peking. It is a national blessing. Maryknoll missions have supplied students of promise to both Catholic universities in China—to that of Peking and to the Aurora of Shanghai—while for our new field in Japan, we are happy to have the services of the Catholic University of Tokyo.



**Bishops Visit Maryknoll-in-Pennsylvania**

Left to right: Father Thomas Walsh, Rector of Maryknoll College, Clarks Summit; Bishop O'Reilly of Scranton, our Ordinary; Father Ryan Hughes of the College staff; Bishop Kelly, of Oklahoma.

**AT THE COST OF ANY CROSS — EVEN CRUCIFIXION.**

# THE MARYKNOLL SISTERS

## Scouting for Good Scouts



**SCOUTING** for good scouts! Where are they to be found? The world over!

It doesn't take troops and patrols and uniforms and badges to make good scouts, but good scouts do enjoy the acquisition of these tremendous trifles, as well as the capitalizing of their title by natural right into a term of distinction. "Girl Scout" as it is said in America and her spheres of influence, "Girl Guide" as it is enunciated throughout the British Empire: these terms have come to have a very definite connotation, suggesting and expressing a certain ideal.

The claim that the Girl Scout program has an appeal for every girl and accommodates itself to every racial and social group under the sun finds one of its proofs in the educational work of the Maryknoll Sisters, who have organized into Scout Troops: Japanese in Los Angeles, Chinese in South China, the cosmopolites of Hong Kong, Filipinos in and about Manila, and the children of those many races which make up the Island population of Hawaii.

Because Scouting provides opportunities for the utilization and development of the natural gifts of every type of character and every kind of race, because it is fundamentally healthy and pleasant, because it fosters social amenities and serves as a basis and bulwark for many

beautiful Christian virtues, it has been incorporated into the educational curriculum of the Maryknoll Teacher Training School. There, during their courses in Scout Leadership which are given by a staff member from National Headquarters, future teachers begin to realize that Scouting has good gifts to offer to them as well as to their pupils. Obviously, it will provide valuable informal contacts between teacher and student. These will often lead to a deeper understanding of their charges and a greater capacity to help them. Not so obviously, it encourages in the leader herself both adaptability and resourcefulness, characteristics of prime importance for a missionary and qualities which Bishop Ford must have had in mind when speaking of Sisters in his Kaying mission: "Sisters of the Girl-Scout type who can wait in uncomfortable surroundings for a boat due last week, and not likely to arrive until next, and not work themselves into a nervous headache over it."

About the Maryknoll Sisters' use of

Scouting as part of their educational scheme, a staff member from the Girl Scout National Headquarters wrote:

"There are many aspects of Girl Scouting, but none that has not been sensed and at the same time used by the Mission Sisters of Maryknoll. Girl Scout officials are accustomed to find the program different in every place they visit. . . . But to find that the same people see and use the program on all its sides, comes as a surprise even to the most seasoned Girl Scout explorer."

The troops in Los Angeles, the Philippine and Hawaiian Islands are very nearly of one age—all were initiated about three years ago. Already, some of their members have trained as Scout Leaders.

Everywhere, the growth in numbers has evidenced the enthusiasm with which Scouting has been received. In Los Angeles, it has already been found necessary to form a second troop to accommodate the Scouts attending Senior High School. In the Hawaiian Islands, where three years ago Troop 38 with its thirteen members was the pioneer

Catholic group in the Islands, Catholic Girl Scouts now number 350; of these, 175 are under the direction of the Maryknoll Sisters.

One proud Sister Leader in Honolulu writes:

"Our scouts have kept wholeheartedly their promise to



Japanese, Filipinas, Chinese, Hawaiian-Chinese, and Portuguese are represented in this one patrol—Wolf Patrol, Troop 29, Wailuku, Maui.

A VOCATION IS A GIFT OF GOD: "YOU HAVE

Right: Scouting in Hawaii. Obviously, it provides valuable informal contacts between teacher and students. In the Hawaiian Islands, 175 Girl Scouts are under the direction of the Maryknoll Sisters.

Below: Japanese Girl Scouts at Maryknoll-in-Los Angeles. It has been found necessary to form a second troop to accommodate the Scouts attending Senior High School.



help others. One could not enumerate the many ways in which they have done this. Their cheerful and generous service on all occasions has led various organizations in the city to call upon them for help, knowing that their duties will be faithfully and carefully discharged."

Scout Communion Sunday, the girls' own idea "caught" from a Catholic troop in distant New York City, is a regular monthly function at schools of the Maryknoll Sisters in Honolulu. The troop flags stand guard in the sanctuary. Happy scouts in tropical white uniforms, who have followed the colors to Mass, fill the front of the church. Among them are Hawaiians and part-Hawaiians, Chinese, Japanese and Filipinas with a sprinkling, too, of "haoles"

—that intriguing term with which the Hawaiians designate those of the white race.

In the faces of the girls who kneel at the altar rail there can be seen every conceivable combination of Oriental and Occidental, of Polynesian and Malayan. They form a fitting phalanx for the Lover of all mankind and present a pretty proof of the universality of His Church.

—S. J. M.

### Are You Celebrating

October's feast of *The Little Flower of Jesus*? Better still, are you celebrating it in a practical way?

In other words, are you getting to know St. Thérèse more intimately in order that you may live by her spirit? Are you letting others share your appreciation of the Saint whose mission is to help us all to love the good God as she loved Him?

Read the **Autobiography** and the **Spirit of St. Therese** and be convinced that the practical way is the best way.

**The Autobiography of St. Therese**  
50¢ Wrapper—\$1.00 Cloth  
(plus postage)

**The Spirit of St. Therese**  
90¢ (plus postage)

Address orders to *The Maryknoll Cloister, Maryknoll, N. Y.*

### Maryknoll Sisters—

is the popular designation of the Foreign Mission Sisters of St. Dominic, Inc. (legal title). In its origin the community goes back to the early days of Maryknoll. The Holy See gave its final approval in 1920. Mother Mary Joseph is the Mother General, heading the present body of 467 professed Sisters, 60 novices, and 15 postulants. There are 231 Sisters in overseas mission work, 44 working among Orientals in America, and 82 are engaged by the Maryknoll Fathers in administration work and in domestic work in their seminaries.

#### Central Addresses—

Motherhouse and administration: *Maryknoll, N. Y.*

Pacific Coast: 425 South Boyle Ave., Los Angeles, Calif.

South China: 103 Austin Road, Kowloon, Hong Kong.

Shanghai, China: *Mercy Hospital, Pei Chiao, Near Ming Hong.*

Manchukuo: *Tenshudo, Dairen, Manchukuo.*

Korea: 257 Sangsukuri, Tenshudo, Heijo, Korea.

Japan: Zeze Post Office, Sazanami, Besso, Otsu, Shigaken, Japan.

Philippines: *St. Mary's Hall, Manila, P. I.*

Hawaii: 1722 Dole St., Honolulu.

**NOT CHOSEN ME, BUT I HAVE CHOSEN YOU."**



# Maryknoll Mission Education Bureau



## "Mission-educate" Your Youngsters

A NUN who remained all her life a child at heart and who never left her cloister is the patroness of our missionaries and of our world-wide missions. From the time Teresa Martin first counted her mortifications on a self-invented string of beads, she engaged herself as a laborer in Christ's vineyard, she was a missionary at heart, a savior of souls. She had been definitely trained by her guardians and her environment to an apostolate in which any child may take active part.

We have great faith in children's prayers. This faith should be apostolic enough to recognize the importance of their prayers and sacrifices for the propagation of the Name of Christ over the earth. We ought to convince ourselves of the enormous possibilities in children's participation in the world apostolate for souls. It is a children's crusade worth sponsoring; something for which it is worth while to educate our children. The missions are not "all very well for grown-ups"; the missions are even better for children. Childhood

## MARYKNOLL MISSION EDUCATION BUREAU

*Designed to meet your mission promotion problems.*

- Literature Section—** offers Mission books and pamphlets. Write for our complete price lists.
- Press Section—** provides Catholic newspapers and magazines with mission copy and photographs.
- Entertainment and Lecture Section—** offers some twenty-five plays, mission movies and stereopticon lectures. Write for catalogue.
- School Section—** is at the service of all primary and secondary school teachers. Father Chin who heads this section endeavors to interest the children in missions through the Maryknoll Junior Club and our young folks' magazine, *The Maryknoll Junior*.
- Reference and Research Service—** will provide you with bibliographies, subject reading references, statistics, photos and general mission information.

interest in missions means adult interest in them later on. Interest in missions, if it does nothing else, makes for wider sympathies, lesser antipathies towards the people of other races—an antidote much desired in our world of

today. More Teresa Martins are needed.

If you are mother or father of a family or a teacher with a schoolroom of youngsters, perhaps Maryknoll can complement your efforts to make your children mission minded. Father Chin with his Maryknoll Junior Club is waiting for an introduction to your young charges. Every girl or boy who is enlisted as a Junior receives free the club magazine *The Maryknoll Junior*, published during the school year, while Father Chin from time to time has special proposals for them which help to sharpen their interest in missions.

We shall be happy to have you inquire about all this by means of the coupon below.

## Linking Up With Our Higher School Friends

ALMOST every Catholic university, seminary, college, and high school in the country counts special friends of Maryknoll among its students. We wish to link these to us more closely.

All these friends feel the urge to pioneer for us according to their cir-

## JUNIORS



## PIONEERS

DATE .....

Dear Father Chin,

I wish to mission-educate the children under my care. Would you please send me your suggestions on how to go about it? The children number ..... girls and ..... boys.

NAME .....

ADDRESS .....

SCHOOL (if any) .....

CLASS (if any) .....

DATE .....

Secretary, The Maryknoll Pioneers,  
Maryknoll P. O., N. Y.

I shall appreciate receiving a Maryknoll Pioneer enrollment card with information accompanying.

NAME .....

ADDRESS .....

PERFECT APOSTOLICITY DEMANDS: "GO THE

cumstances. Some are in a position only to pray, while others are able to do us little services in the way of making those about them better acquainted with Maryknoll and the cause of missions.

This readiness to help us break ground for the Lord prompts us to baptize them all *Maryknoll Pioneers*. Thus they will be known to us, henceforth.

The *Pioneer* is essentially an individual worker for Maryknoll. Our higher schools already are well supplied with organizations. For the promotion of missions none can improve on the Catholic Students' Mission Crusade. We expect every *Maryknoll Pioneer* to participate in the activities of his school societies and merely show his affection for Maryknoll in the doing. Being a *Maryknoll Pioneer*, therefore, will in no way interfere with parish, diocesan, school or other obligations.

There are two categories of activities for the *Pioneer*:


1—*Prayer*. We recommend that each day between rising and retiring the *Pioneer* get in an earnest prayer for all that Maryknoll represents. We shall send the Maryknoll mission prayer booklet to every *Pioneer*.

2—*Service*. Most *Pioneers* will aim to do one good turn yearly for Maryknoll or the missions in general. This may consist of some such deed as the distribution of Maryknoll Pamphlets, the enrollment of a friend as a Maryknoll Associate, the enlistment of the youngsters of some school or Sunday school as *Maryknoll Juniors*.

Occasionally, there will be *Pioneers* who will decide not to do things by halves. For them their enrollment as *Pioneers* will be merely a stepping stone to their resolve to become a Maryknoll priest or Maryknoll Sister.

Each *Maryknoll Pioneer* becomes a Maryknoll Associate immediately on filling out the enrollment card. Upon performance of the first good turn, the *Pioneer* is listed to receive *THE FIELD AFAR* gratis, for a year. All *Pioneers* are under the patronage of St. Francis Xavier, the greatest missionary pioneer of them all. During the school year a quarterly bulletin will keep each *Pioneer* in touch with the doings of the other young men and young women of the ranks.

**WHOLE WAY FOR CHRIST"; "GIVE ALL FOR GOD."**



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### In Review

**Launch Out Into the Deep.** By Rt. Rev. Msgr. Bernard F. Meyer, M.M. Printed in China. Twenty-five cents.

American missionaries, despite their youth, are attempting to contribute to the mission work of the Orient the characteristic American talent for organization. With the Church's age-old framework as a basis, they have adapted and applied many of the means used so successfully in the Church at home. At the request of the Apostolic Delegate to China, Monsignor Meyer has published a detailed exposition of the mission system in vogue in the Prefecture Apostolic of Wuchow, Kwangsi, wherein he outlines the local method evolved for (1) gaining catechumens; (2) instructing converts; (3) forming neophytes; (4) forming and directing catechists; (5) constructing the mission budget.

To any skeptic, it can be answered that this method *works*. It has worked and continues to do so. The record of Msgr. Meyer and his Maryknoll co-

laborers in the long sterile mission field of Kwangsi, is eloquent proof. In the short space of ten years, these Maryknoll Missioners, under God, have seen their field progress from one run-down parish of less than 250 Catholics to a mission enterprise now numbering 5,000 Catholics, over a dozen parishes, preparatory seminary, novitiate for native Sisters, catechist schools, student hostels, numerous dispensaries, primary schools and catechumenates.

And the miracle of it all has been that the Maryknollers using this method have, with one exception, been less than ten years on the field; have never counted more than 18 priests and one Brother, with three Sisters; have been opposed by extreme illiteracy, poverty and not infrequently official disapproval from the native Chinese. They have had scanty pecuniary resources, have labored amid banditry, civil wars, and famines for the rescue of immortal souls. God has blessed their work, and apparently their method.

# A Picture Contest!

*For Boys and Girls*



Guess the correct title of this photo after filling out the following blank spaces. Send your guess and answers with the Maryknoll Junior Enrollment Blank below, filled out, to Father Chin, Maryknoll, New York.

1. The name of the little schoolgirl whose picture is on this page was M---- F----- T-----  
M-----.
2. When she grew up, she was called S-----  
-----s.
3. She is often called now -----.
4. She was born on ....., and died on .....
5. She lived in the town of -----.
6. She once said: "----l --e-- -- heaven --r--, doing ----."
7. She is the --t----- of --s-----.
8. I think the correct title of the above photo is:

\*\*\*\*\*

DATE .....

Dear Father Chin,

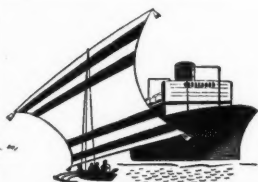
I would like to join my prayers and sacrifices for the missions to those of the little girl whose picture is on this page. Please enroll me as a member of the MARYKNOLL JUNIOR CLUB for one year.  
Gratefully,

NAME .....

ADDRESS .....

SCHOOL ..... AGE .....

Every enrolled Maryknoll Junior receives *The Maryknoll Junior* free



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ups and downs?

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**MARYKNOLL ANNUITY**

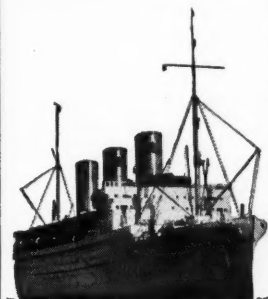
**WITHOUT** fail your income will go up; and the bookkeeper at the Pearly Gate will have more credit with which to balance your eternal account.

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"The Maryknoll Annuity"

Address: The Maryknoll Fathers, Maryknoll, N. Y.

# 10

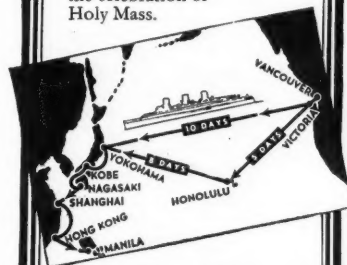
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• Facilities are available for the celebration of Holy Mass.



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## SEEKING A SPONSOR and the Gift of Tongues!

It is in your power to provide the former; the latter comes from diligent study with the grace of God. Twenty-three new missionaries bring Maryknoll's total overseas to 174. The Society needs \$1 a day for each. Can you take care of 30, 20, 10, 5 days, or even ONE day each month? See page 285.

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THE MARYKNOLL  
FATHERS  
MARYKNOLL P. O., N. Y.

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N. Y.